

THEOLOGY

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EDITORIAL

THERE must be powerful intuitive reasons for believing in invocation of Saints. "Matthew, Mark, Luke, and John, Bless the bed that I lie on," is one of the first pieces of metrical composition that many of us ever knew. To call up the chimney to Father Christmas, with suggestions about choice of presents, is a common early experiment in the ritual-patterns of universal religion. And at least one received explanation of the fact that you can generally wake up in the morning at some hour decided overnight is that "the Saints wake you." The fact is that many of the old Catholic instincts are still alive in people who believe themselves to be sound Protestants. Sometimes it even seems to go beyond what is recognized in the Book of Common Prayer. A sensation was once caused at Swanwick when a young man, now a distinguished professor, having heard (it would seem for the first time) of the doctrine of the Treasury of Merit, said ingenuously (he was above all things a democrat): "It must be true; it's the principle of the Friendly Societies." The same speaker went on to point out that in W.E.A. and such-like circles pilgrimages were a favourite outlet of religious emotion. True, they were made on Saturday afternoon and on bicycles, and they were at least as likely to be to the birthplace of Charles Bradlaugh as of Frederick Maurice, but they were pilgrimages for all that. Finally, though the mention of it is less relevant to All Saints' Tide, he reported that a group of adult workmen students had recently shewn a remarkable interest in the coincidence that on taking possession shortly before Easter of some new branch headquarters, they found that these were "an upper room."

The fact is that the instinct for remembering and honouring the Saints (we do not say necessarily to the point of invo-

cation) has not failed, but the public has become shy of satisfying it in the most satisfying way. Mr. Lockhart, in his *Life of Lord Halifax*, points out that to some people ceremonial is "inoffensive so long as it is meaningless," although to Lord Halifax it was "merely silly unless it was a symbol." Many people (the metaphor is intentionally extravagant) swallow the shell and reject the kernel. So Dickens in *The Christmas Carol*, wishing to commend the spirit of Christmas, set aside the real motive and invoked a supernaturalism of his own. It is just the same in the matter of the Saints. Imagination will have heroes. Most people have never heard of the real Saints, or, if any faint rumour thereof has touched their ears, it is, as Canon Anson once said, a rumour about "dead clergymen." Accordingly, they invent Saints. We are not surprised that the Lutherans should venerate Luther (they might do much worse) or even that the Leninites should venerate Lenin (they might do worse than that). But it is disappointing that among the heroes of our own national life so high a place should be taken by Dick Turpin and Nell Gwynne. These people doubtless had their qualities, but to put them in place of the Saints argues a lack of balance, a defective sense of values. Meantime there are the real Saints. They are commonly supposed to be sub-human:

No flesh hath he,
For it hath died;
'Tis crucified
Day by day,
Afresh, afresh,
Ha! ha!
That holy clay,
Ha! ha!

There is, indeed, nothing of that note of bitter mockery and hatred in the regard which is commonly paid to them, but there is a bland dismissal of them from consideration, which is hard for those who are aware of them to bear.

Yet the instinct of admiration is still in man. If the world could some day discover that Francis was not an inhuman misanthrope but the prince of mixers, that Oswald and Louis were not feeble nincompoops, that Gregory was not an idle dreamer, and, as for St. Paul, that, while the grace of God did not annihilate in him a hot temper and the inspiration of God did not save him from committing grammatical solecisms, he had many of the virtues of the sportsman, the speed-king, the detective and all the other heroes of our time, the existing instinct would be satisfied aright. Values would be corrected. It would be perceived that "the Saints shall judge the world."

M. Anatole France has a cynical estimate of the extent to which Pilate's conscience remained untroubled and his memory of that thirteenth Nisan had become a blank. Yet Pilate's name is only known to the world because he happened to be in office then. Even without actually using the supreme instance, it may be said in humble consonance with that one hope of divine mercy on which all depends, that human lives will be judged by the degree of their approximation to the Saint-pattern. To venerate the Saints and to be of their fellowship is to anticipate judgment in an innocent and wholesome way. They do judge the world already by the standard to which they found it possible to grow.

Our columns had the distinction a year or so ago of including an article by Mr. Christopher Dawson. We observe that it now makes one of the chapters in *Religion and the Modern State* (Sheed and Ward, 6s.). Mr. Dawson as a writer has many merits, historical learning, political sagacity, and an equable, non-controversial temper. He is one of the ablest of a number of competent sociologists who are surveying the world through Christian eyes. In the range of his learning, in the place which he assigns to history as the foundation of education, and in the moral purpose of his interpretation of it, he is in the Acton tradition. He is naturally not quite so encyclopædic (though he is no doubt on that account the more articulate), and he has not hitherto manifested all the Acton passion for liberty. But he is a thoroughly accomplished guide for Christian observers who believe that the past has led to the present and has light to throw upon the future. It is a mark of the devout quality of his judgment that he should say: "The one merit of a relatively Christian age or culture—and it is no small one—is that it recognizes its spiritual indigence and stands open to God and the spiritual world; while the age or culture that is thoroughly non-Christian is closed to God and prides itself on its own progress and perfection." This is the authentic note, the note of the Bible. It is also the note struck truly by Mr. Chesterton in *Father Brown*. "'There is only one spiritual disease,' said Father Brown. 'What is that?' 'Oh, thinking you are quite well!'"

Mr. Dawson says very truly that a new thing has come to pass. The Renaissance and the Reformation and the Counter-Reformation and Puritanism and the French Revolution and the Industrial Revolution and nineteenth-century History, Science and Liberalism, and the Great War have brought

forth their fruit. It involves "a new relation between society and the individual and a new conception of the nature and function of the State." A number of individuals have found, and now a number of nations are proclaiming, a new religion, a substitute for Christianity. There is need for a fresh enquiry *De Civitate Dei*. Christianity has always asserted that there is a purpose in the history of the world. We do not believe ourselves to be caught in an endless chain of recurring circumstances. Fate has a Master, and under Him we ourselves are masters of our fate. This was first seen by the Old Testament Prophets, and has never wholly lacked seers from that time. But now the history and the purpose of the world are being seen in many places differently. A nation which aims at self-assertion, or a class which aims at absorbing all the classes, is staking out a claim to be the sole authority. In so far as there is any mystical faith behind such aims, it is either in mythology invented to lend colour to purpose already formed, or in the power of the logic of an inhuman but (as it is asserted) definitely ascertainable dialectic. Hence Bolshevism, Fascism, Nazism, and, as he reminds us, the new and, within its limits, very successful Turkish régime, which stands "half-way between Russian Communism and German Fascism." He explains that the danger in our own country is not that we shall be violently persecuted, but that we shall be politely squeezed out.

In the face of all this Mr. Dawson, not without some repetitions due to the fact that his book is a series of reprints, but with lucid consistency, outlines his remedy. The Christian solution is fundamentally different from that of social idealism. There is even a real danger lest Protestantism should lapse into something hardly distinguishable from secular humanitarianism. What, then, shall Christians do? Mr. Dawson's answer will seem rather too other-worldly for those of us who were taught by Gore and Holland to attempt to examine and apply all the implications of the doctrine of the Incarnation. In this respect Dr. Oldham's pamphlet *Church, Community, and State* is more satisfying. But Mr. Dawson, though he deliberately refrains from actually pointing most of the morals, has a clear and cogent view. "Christianity literally called a new world into existence to redress the balance of the old. It did not attempt to reform the world, in the sense of the social idealist. It did not start an agitation for the abolition of slavery, or for peace with Parthia. It did not support the claims of the Jews to national self-determination, or the Stoic

propaganda for an ideal world state. It left Cæsar on his throne and Pilate and Gallio on their judgment seats, and went its own way to the new world." Paradoxically enough, his ideal is that of John Wesley rather than that of the Christian Social Union. It is not to reform civilization, but to save civilization from itself by revealing the true end of life and the true nature of reality. The two things, the Wesley principle, to which it need hardly be said that Mr. Dawson gives a more Catholic form, and the C.S.U. principle, which he suspects of involving the vicious consequence of "the Christian party" in politics, are not mutually exclusive. But one goes further than the other, and with all our admiration for Mr. Dawson's perspicacity and Christian earnestness we still think that the one which goes further is the better, and can include all that is positive in the other. Mr. Dawson's history and his political analysis are excellent, but, while hoping to avoid the fallacious assumption that the Christian religion is a dictionary from which you can instantly procure a neat answer to all difficulties, we find that the least satisfactory part of Mr. Dawson's book is the last chapter, where he essays to be constructive.

It is unusual to expect to find candidates for the priesthood at the age of fourteen among boys who have just left the Elementary School. But Rowancroft, Exeter, does expect some, and has found some. It is at present a small experiment, and of course there has to be a good deal of discrimination, self-acting as well as applied, but it looks as if a new source were being tapped and something done to stop a real leakage. The boys who develop early (or are crammed by an ambitious headmaster) and so pass to Secondary Schools, are considered to have other doors open to them. It is believed that among the boys who have not caught the eye of an examiner at eleven, there may be a good deal of sound material. At Rowancroft, which is a large house in large grounds, boys live very cheerfully and boyishly, and are taught in Secondary School subjects (there is good testimony to the educational methods from an ex-H.M.I.) up to Matriculation standard. If they pass that at eighteen, efforts are made to procure for them an undergraduate and a post-graduate training. The experiment is young and has so far produced one priest and one deacon, with some excellent young churchmen who, being found not fitted for Holy Orders, have taken a useful place among the laity. The numbers are small, and ought, if the work is to be thoroughly efficient, to be larger. There is, of course, a benefactor, one of singular faith and generosity, and it is asked that friends or the parish of each boy shall find £50 per annum.

Particulars may be had from the Rev. F. Dalby, Rowancroft, Heavitree, Exeter, or from the Rev. G. B. Hardy, St. Peter's Vicarage, Plymouth. It is definitely a boys' school. Applications from older candidates can in no circumstances be entertained.

We omitted last month in reviewing the second volume of Bishop Frere's masterly *Studies in Early Roman Liturgy* to mention the fact that it is produced by the Alcuin Club. That public-spirited association does so much service to the cause of learning and of ordered and reasonable devotion that it is a shame to deprive them of due credit. There is, happily, nothing sinister in the "Nationalism" for which they stand. They could repeat *ex animo* the concluding sentences of the Preface "Of Ceremonies" ("In these our doings we condemn no other nations," etc.) from the Book of Common Prayer. Or, even more succinctly and with an even stronger appeal, they might be described as re-echoing the words of the Apostle, "So worship I the God of my fathers."

THE PLACE OF THE SACRAMENTS IN RELATION TO THE GOSPEL*

I

IN the year 1914 there appeared a book with the title *What is the Gospel?* It was the work of Dr. J. G. Simpson, one of the Canons Residentiary of St. Paul's. He was describable in those days, when the labelling of people in accordance with their theological or ecclesiastical position was more common than it is now (not all modern changes are signs of deterioration), as an evangelical High Churchman. His spiritual home was in Scotland rather than in Oxford. He could never have appended to any volume of his making the subtitle which stands beneath the words *Lux Mundi*, A Series of Studies in the Religion of the Incarnation. For Christianity was to him, in its deepest meaning, the religion not of the Incarnation, but of the Cross. Such a contrast is obviously one of emphasis. No one who wrote as Dr. Simpson did of the truth that Christ is God being "the core of Christianity, the article of a standing or a falling Church," could be in any doubt as to that. But it is possible so to interpret Christianity from the standpoint of belief in the Incarnation as to throw the Cross comparatively into the shadows. To Dr. Simpson that would have seemed to be an interpretation that had become a misinterpretation. Something less than the Gospel would thereby have been expounded. For, to give his own words, "the Gospel is the message of fellowship with God through Christ crucified. . . . However the Faith may be expressed, these three factors—God, Christ, the Cross—must be constant," and the Christ whom the apostles preached is the "evangelical Christ"—that is, "the Christ of the Gospel, the Christ who is presented in the message of Redemption."

I remember that Dr. Simpson's book was reviewed, and not very favourably, in one of the weekly papers, which suggested that on the general question of the nature of the Gospel, Harnack's lectures on *What is Christianity?* gave a truer answer, while to Dr. Simpson's presentation of the doctrine of Atonement the exposition "On Atonement and Satisfaction" which stood in Benjamin Jowett's edition of the Epistles of St. Paul was to be preferred. I open out a vista of controversy only to close it again. Suffice it to say that one of the weaknesses, perhaps the outstanding weakness, of theological Liberalism has

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lain in its inability to make it adequately clear that Christianity is first of all not a particular form of religion, nor a species of philosophy, nor an unrivalled moral inspiration, but a Gospel—that is, good news where good news matters most—in other words, good news about God. And when one says “about God,” it is vital to remember that God is even more the Subject of the good news than He is the Object. The good news is made by the act of God before it is published by the word of man. It was in the stress that he laid upon the activity of God that Dr. Simpson was wholly right. It is on that fact that all interpretation ought to be based.

It is through words expressive of movement that the fact is often presented in the New Testament. Notice how the words “came” and “sent” occur in the Synoptic Gospels. Jesus came preaching the good news of the Kingdom of God. He came to call not the righteous but sinners. He must preach to the other cities and villages, since for that end He was sent. The Son of Man came eating and drinking. Both the Kingdom of God and His own redemptive work involve a coming. The disciples are to pray that the Kingdom should come, a prayer which in itself points to a conception of the Kingdom other than that of immanent this-worldly development. And He Himself came to minister and to give His life a ransom for many. And when we pass from the Gospels to the Epistles we find the same kind of language used with complete theological directness. The Father had sent the Son to be the Saviour of the world; the Son of God had come; God had sent His Son in the likeness of sinful flesh. And what is said of the Son is said equally of the Spirit. Difficult though in places is the expression of the writers’ thoughts with regard to the Spirit, they are at one among themselves, and at one as against some modern ways of stating the doctrine of the Spirit, in that they begin with the conviction that the Spirit descends upon the world of mixed moral quality and is not an immanent divine influence recognizable in the external values of the good, the beautiful, and the true. I am not saying that these different ways of thinking about the Spirit are simply antagonistic to one another and that a choice has to be made between them. I am not going to presume to exclude from Christian thinking such words as these which I take from an essay by Miss Dougal, a name revered not least within the Anglican Fellowship. But when she says that “Our values are within our own souls. Jesus taught that we must first find *within* us the Kingdom—the purposes and works of the Spirit—before that kingdom can be realized in the complex harmony of the external life,” the New Testament experience is not that with which I find it easiest to associate the religious outlook

which her words imply. For it is once more the language of movement which is characteristic of the earliest Christian writings when they speak of the Spirit. The Paraclete is to come; God sent forth the Spirit of His Son into our hearts; and it is from this coming that the new stage in the history of the people of God begins. Both Israel and the Church are the fruit of a divine activity which creates the possibility of response from the side of man. The Parousia for which the primitive community looked was fulfilled, so far as was necessary for the Church's own life, by the presence of the Spirit, and in that presence Christ had come again. Henceforth the Church was that body in which the Spirit of Christ dwelt. Nowhere is the thought of the activity of God in the events which could be preached as a Gospel, because in them the redeeming work of the living God was visible, more strikingly and luminously declared than in those words which we can read in the account of St. Peter's Pentecostal sermon: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear." And because there had been this real coming which was continued in a real presence, the question "Where is the promise of his coming?" was fundamentally faithless. It implied a doubt not only as to the future but as to the present, and ignored all to which the fellowship of the Church testified. For in the reality of grace Christ was present with His Church. It has been suggested that "presence" in relation to spiritual beings means "accessibility." And just because Christ was other than a moral teacher or lawgiver of the past, He was accessible to His Church according to the full measure of His redeeming work. It was not with His Cross and Resurrection as detached events of the past that His Church was concerned, though Christianity would have been, and would be, a totally different religion if the Church had not been able to point to those events as true occurrences which worked upon history from within history, and moulded the course of future history from their presence at precise moments in the past. But the Church rested upon Him who, having been crucified and raised from the dead, was alive for evermore. Well does Dr. Frick say in his article, "The Hidden Glory of Christ and its coming Revelation," which he contributed to *Mysterium Christi*, that "Christ's glory is not hidden *an sich* (in a metaphysical sense), but it is for us in this age so long as the form of our experience is time. Here He approaches us as grace by which we apprehend the unmistakable power of God working for our salvation, divine power expressing itself in time."

Thus the Gospel is essentially one of divine action possessing both its particular historical reference and its equally abiding relation to those powers of the eternal world to which we can assign no restrictions of a spatial or temporal character. What is sometimes called the "economic" doctrine of the Trinity—the doctrine, that is, of God at work throughout the drama of nature and history and manifested successively as Father, as Son, and as Holy Spirit—is not, in itself, false. But where it goes wrong so disastrously as to shatter the Christian doctrine of God is in its tendency to confine the knowledge of God to the knowledge of His temporal manifestations, and not to view those manifestations against the background of His eternal life in which the temporal manifestations exist and are truly known as permanent relations.

II

On this truth of the divine action the New Testament is the great commentary. It is here that the derivation of Christian theology from Hebraism and not from Hellenism is so clear, at least as to its central positions. Read Dr. Quick's chapter called "Hebraism and Hellenism" in his volume *The Gospel of Divine Action* if you wish to see how a theologian who holds no brief against the philosophers draws out the contrast. It was Dr. Oman who pointed out in one of his early works that Christian theology developed round the idea of divine purpose rather than of divine plan. In other words, one might say that the world is something to be not only or chiefly understood in accordance with the mind of God, but to be fashioned in accordance with His will. Here comes in the importance of the eschatological side of Christianity; in that relation between the present world and the world to come is to be found the secret of Christian hope and Christian work. From the Platonic standpoint nothing is to be done with this order except to realize its symbolic character. As Dr. Quick says, "For the Platonist the world is essentially a system of symbols, which are partly illusions veiling the unchanging realities which are the only objects of true knowledge, and yet partly revealing signs, in so far as they are changing, fleeting images of the things which are unseen and eternal."

One may, indeed, grant a closer connexion inasmuch as the ideal and eternal forms are in some way present in the world of time, so that the things of the sensible world do in some sense participate in the forms or ideas. Nevertheless, the Platonic forms are ideal static excellences, and the supreme reality, the idea of the good, cannot easily be reconciled with the living God of the Hebrew tradition. There is something very satisfying

from the æsthetic point of view in the Platonic conception of the plan of the universe; yet it does not appear as though the plan were working out into some conclusion, however distant, where all the diversities of the process would find their justification in the goal. Doubtless Platonism has an appearance of optimism as contrasted with Hebraism in that Plato believed in individual immortality, and the Old Testament has little of any but a dreary outlook upon the future that awaits the individual beyond death. Yet there is more of the appearance than of the reality in Platonism, whereas in the Old Testament the hope of the coming time of regeneration, when evil shall be subdued and God shall reveal Himself as the Saviour and Shepherd of His people, possesses an almost curious power of compensating for the absence of the vision of eternal life for the pious Israelite. The fact is that the kind of optimism which is really there in the Old Testament was bound to throw off the barriers which hedged in its ideas of the destiny of the individual, and to claim the heritage of true life in the world to come for those who had been brought into fellowship with God in the present life.

It may be not unimportant to insist, in view of a certain strain in the interpretation of sacraments, that there is no road through from the New Testament Gospel to any theology of a pantheistic character. God and the world do not form a unity—that is, an affirmation which must be made by all who would be true to the norm which has been given to us in the whole of primitive Christian theology. For pantheistic theology makes little of God's particular activities, since its interest lies in the revelation of the divine which is continually going on in the life of the natural order. And it does not make a great deal of difference whether the neuter or the masculine is used in our speech about God. Θεὸς is τὸ θεῖον. Where this is the case, all the great Christian doctrines and rites will take on a colouring that is really quite alien to them. The notions of incarnation, redemption, and of the sacraments will be changed. Thus there will appear the Hegelian idea of incarnation in humanity as a whole rather than in any exclusive sense in one particular Person. Obviously, the New Testament insistence upon the coming of Jesus, on the Son as sent by the Father, cannot make itself at home in a theology which gives to Jesus the importance of an example rather than of an exception. There is some forcible criticism of this type of theology in Dr. Grensted's book, *The Person of Christ*. He may be inclined to exaggerate its direct importance in connexion with the history of Christian doctrine; but undoubtedly he is right in saying that it is easier for the Platonic tradition—still more so, I would add, for the Hegelian one—to “speak of the Divine as taking upon Himself Manhood

than of the Word made flesh, and easier to use either of these phrases than to say that one Jesus, a man of Palestine, is very God." And, as he suggests, the effect upon the Christian belief that salvation comes through the historic Jesus must be very far-reaching. For if redemption is a process continually going on within humanity, the special appeal of the Cross as the Cross of Jesus will vanish. That will be just one instance, though the greatest and most touching in the age-long crucifixion of humanity and in the story of redemption through suffering. There is what may be a very curious symbol of this theology in the sculptured pieta which surmounts the altar in the All Souls' Chapel in St. Paul's Cathedral. For in that work of art there are no marks of the nails in the hands or feet of the dead Christ. It may be—I will say no more than that—that what is portrayed there is not so much the particularity of the Passion as the universal fact of death and the tenderness which surrounds it. But from the very first it has been in that Passion as isolated and unique fact, as the fact of the dying of the Son of God, that Christian faith has found the power to raise its Hallelujahs. Not over any representation of the common lot of mankind could one triumphantly inscribe the words *Sic Deus dilexit mundum*. They can have their place only when the Crucifixion is represented as the evangelists and the theologians of the New Testament displayed it. For when that note is struck and kept the revelation of the Passion becomes at the same time the revelation of the action of God. In the ascent of the Cross by the Son of God, the redeeming purposes of God come to their crucial and decisive moment. And if, as is assuredly the case, Christ has done more for the world, has worked with more power upon the world, through His Cross than through His first ministries of teaching and healing, if we still find the words true, "The Lord's death was more powerful than His life," that is because in the Cross the activity of the sacrificial love of God came to its fullness. And though it is true to say that the Cross is the symbol of the unfailing, all-compassing love of God, it is nearer to the New Testament understanding of it to think of the love of God as condensed for a moment into the Cross, so that the Cross was then and is for ever the perfect instrument of that love. In that it happened once for all its Gospel can never grow old.

III

The Gospel is, then, the witness to the redeeming activity of God as it has been manifested in the Person of Jesus Christ and in those events which make up His earthly history so far as

that can be known to us. In his Bampton Lectures Professor Lightfoot has said that the "form of the earthly no less than of the heavenly Christ is for the most part hidden from us." I cannot but regard this as an exaggeration even on the basis of his own investigation into the Gospels and the traditions which lie behind them. But even if his sentence be allowed its full force, it need compel no revision of the Christian faith that God was in Christ reconciling the world to Himself. And of this faith everything that falls within the fields of Christian thought and practice must be, in its particular way, expressive. This demand for coherence is something quite other than what some would regard as a pedantic insistence on intellectual consistency, and it involves no lack of hospitality towards ideas which may not at first sight be obviously derivative from the Gospel. But we must remember that what Von Hügel called the note of "givenness" is implied at every point of the Christian tradition. All interpretation must be true to that fact. The Church has, of course, its own responsibility for the ways in which it expresses the Gospel and proclaims it in word and action before men, and there will always be plenty of room for the correction of errors and for the discovery of new methods. But for all that, the Church's testimony is itself a gift and not a discovery, precisely as the Church itself is first not a human organization but a divine selection. For the Church does not represent a choice of men to live together in such and such ways for the purpose of religious edification and devotional exercises. It is the society of God's choice and of His redemptive action; it is the People of God, and in that, its true nature, it stands alone, and no other earthly society can be compared with it. Sociological interpretations of the Church are not wrong, provided that it be remembered that they are always secondary. There is a great deal that may be said, and truly, about the Church on its human side, just as there is a great deal that may be said about the Head and Lord of the Church in respect of His human relationships. But the word that admits to the true place of understanding of Christ is the one that sets in front of all those human relationships the truth of Christ's divine relation to His Father, and the word that enables us to understand the character and meaning and work of the Church is the word that speaks simply of what the Church signifies to God as His People. And on that neither sociology nor group psychology can throw any light. The field of investigation and the answers to be given are in reference to that question theological and nothing else. I am sure that many earnest and intelligent persons find it very tiresome to be asked to face a theological question; and they are apt to try to effect what Aristotle called a *μετάβασις εἰς ἄλλο γένος*, and to

resolve theology into some other science where vast stores of material are available as a result of the researches made into the conditions of human life. But it is impossible by any such method to arrive at the true conclusion. The life of the Church stands and grows in dependence upon a special relation to God which is of God's making and expresses His will, and whatever belongs to that life, as an essential element in it, has that same primary reference. Not least of the sacraments will that be found to be true.

Now it is probable that many people, if they endeavoured to explain to themselves the idea of the sacraments, would begin by a comparison between the sacraments and those facts of the natural order which can most readily become the media or vehicles of spiritual impressions. The beauties of nature, the sunset over the sea, the tarn among the hills, the quiet countryside beneath the summer sky, seem to them as transparent veils through which they are made aware of a heavenly country, of a realm of the Spirit, which is their true heritage and home. Or it may be through the world of art, through the glories of its paintings and its music, that they already have a foretaste of those things which eye hath not seen nor ear heard. And if they ask for the presence of an Interpreter who will tell them what these experiences mean, the poets and mystics are at hand to help. Not for a moment would I speak slightly of this door into truth. I have passed at times a little way through it myself, and I can at least guess what lies beyond it for those who by natural endowments and training and self-discipline have gained the freedom of that country and can explore its roads and paths. Certainly this is one of the ways which the Spirit takes in the revelation to man of the mind of God. The order of nature is God's order; to it man belongs, though we may as rightly (sometimes more rightly) think of him as distinguished from it than as united with it; it is of God's appointment and is holy in His eyes. There is in it the permanent possibility of contact between man and the grace of God. It possesses by God's creative act the form of a sacrament.

And yet the relation of the sacraments of the Christian Church is not first of all to the world-order as God has created it, but to that order which has been constituted by the gracious act of God in Christ. Their proper place is within the sphere, not of the old creation, but of the new, or, if you will, of the old as it has been redeemed. The primary reference of the sacraments is not to the nature which bears the stamp of God's creative activity, but to the history on which God has set the seal of His redeeming love. Unless there were a true relation of God's appointment between matter and spirit there would be

no sacraments; but the sacraments do not exist in order to express that truth. They exist to express the truth of the Gospel and to bring men into the fullest possible personal relations with Him who came to be the Gospel. For the good news of Christianity is Christ, and the Christian life is fellowship with the Father and with His Son Jesus Christ in His body the Church.

The sacraments then are activities of the Church given to the Church. The note of action runs through them, and is especially clear in the two great sacraments of Baptism and the Eucharist. Their symbolism, as it is sometimes said, is one not so much of objects as of action. The significance of the objects is bound up with what is done with them. The whole action of Church, priest, and congregation is the answer to God's original action in the Gospel and to the prolongation of that action in the Church. The sacraments cannot be construed as magical ceremonies because, apart from all other reasons, the invisible Agent is God. There ought to be the sense of the closest connexion between the doctrine of the Holy Spirit and the doctrine of the sacraments. The fact that that sense is far from being widely possessed witnesses to our deplorable habit of keeping apart religious beliefs which are only in focus, and, one might add, only safe when held together. The moment they are detached from one another they can become the source of grave error.

In the sacraments that reality of coming and giving on the part of God which has made the Gospel to be in the fullest sense the Gospel of God is continued. Where the sacraments tend to be regarded as mainly memorial or didactic rites the activity of man in the sacraments takes the first place. The sacraments then become something like acted sermons addressed by man to men for purposes of edification, whereas the truth is that the sermon ought to be more like a sacrament with the preacher as the minister of the word, even as he is the minister of the sacraments. He may preach extempore sermons, but he ought not to be extemporaneous in an individualistic way.

In the sacraments, as at every point where the gracious activity of God is manifested, God is, as the theologians would say, *prevenient*. He gives that we may take. It has been said in reference to the words "God so loved that He gave" that "it helps sometimes to pause at that word in the well-known text and try to realize more deeply that love means giving, giving to the uttermost, as God did when He gave His only begotten Son." It is giving of that kind that we meet in the sacraments. If we lay all the stress on the aspect, which doubtless at times needs to be emphasized, of the fellowship meal, even though it be fellowship not only of believers with one another but of the Church

with God, and find precedents in many parts of the world and in the records of religion through the ages, we may be in danger of forgetting that the primary witness of the Eucharist is to the sacrificial activity of God. I am not concerned here with doctrinal interpretation, but I would suggest that there must be real loss when the sacrificial side of the Eucharist is ignored or made subordinate. If I were to hang a picture over an altar I would not choose Leonardo's "Last Supper," but van Eyck's "Adoration of the Lamb." It is the latter which gives us the attitude in which we should approach the place where Christ, who is our Sacrifice, gives Himself to be our Food.

It is at least possible that the spiritual issue today is between Christianity as the Gospel of God's redeeming love in Christ and some kind of humanism which tries to keep a place for what would be regarded as religious values. And one of the greatest dangers confronting the Christianity that does not repudiate the Reformation movement of the sixteenth and seventeenth centuries is the temptation to develop a liberal theology to a point where a Christianized humanism comes near to being substituted for an evangelical Christianity. Such a transformation would involve something far more radical than a modernistic revision of certain doctrines; it would amount to the appearance of a different Gospel. Against such a transformation the sacraments, if rightly understood, are a principal bulwark. Their whole ethos is incompatible with the notion that the supreme religious idea is that of the apotheosis of humanity, with Jesus as the human hero who is the first truly to realize His capacity for divinity. They are the continual expression of the idea of the permeation of the natural by the supernatural, and the this-worldly by the other-worldly. These adjectives do not, of course, stand for ultimate contrasts, but it is in the tension between them, and in the fact that one set possesses a primacy and directs life and thought into channels otherwise unattainable, that the character of Christianity is revealed. For unless we are to abandon the historical element in Christianity entirely, to interpret Professor McBride's "Core of Timeless Truth" precisely after the manner which the Archbishop of York in his second letter of reply to the Professor condemned, and to go so far in the direction of the Christus myth, with its total rejection of an actual historical Person Jesus, as to leave it irrelevant whether we do or do not follow along that path to the end, we must affirm with Gospels and Epistles and all Christian thought that has been truly in touch with them that there is a *Mysterium Christi* centred in the super-historical significance, both prior to the history, and subsequent to the history, of a real historical Person Jesus. And if that be so, nothing is more necessary than an

abiding witness to that fact which at the same time establishes contact with it through an act which has the value both of symbol and of instrument.

Finally, the sacraments are full of the promise of salvation. The phrase "eschatological sacraments" was, I think, of Schweitzer's making. They belonged, according to his interpretation, to that primitive Christian world-view which was concentrated upon the imminence of the Kingdom of God. The correctness of Schweitzer's interpretation is not to be discussed here. But that the sacraments point forward to the fulfilment of present hopes of the Kingdom and present preparation for the Kingdom in a perfected fellowship is what is suggested both by the language of the New Testament and the language which accompanies the sacramental acts. Baptism and the Eucharist are signs of the Resurrection and the life of the coming age: they signify the harmony of God's purpose and man's destiny. They represent and mediate the union between the believer and Christ who was crucified and raised. Thus their witness is to the wholeness of the Gospel, and the same wholeness is needed for their interpretation. The character of the Gospel as a light for all men in accordance with a universal all-inclusive purpose of God shines through them. And the light, which is never, here in the present order, uninterrupted and unobscured by the darkness which means confusion to the understanding and perversion to the will, nevertheless looks forward to that day of its full manifestation which is the day of God. "Let grace come and the world pass," we read in the *Didache*, in that brief section which describes the sacraments. Yet we can best wait patiently for its coming because we know it is already here. And we know, not as those who are assured of some fact which is far removed from their interests, but as those who share in experiences which come to them with the power to convey their own meaning. The healing waters of the Gospel use other channels besides those of the sacraments; yet through the sacraments there is given an apprehension of the graciousness of God which without them cannot come to its furthest and fullest power. And in them a unity with God is given to us that we may give back to Him according to our bounden duty the unity of our fellowship and our life.

J. K. MOZLEY.

THE TEACHING OF DR. GRAHAM HOWE

DR. HOWE is a medical psychologist practising in Harley Street who has recently published some important books. Of his *Motives and Mechanisms of the Mind*, Professor Grensted wrote: "No better outline has yet been given of the general theory upon which a majority of our best English psychotherapists are now working" (THEOLOGY, February, 1932). His *Morality and Reality* was discussed in our columns in July, 1934. *I and Me: A Study of the Self*,* his latest book, touches religious problems at so many points that a lengthy review is justified. The teaching in all three books is always coming back to certain master-words, such as submission, acceptance, toleration, and to the condemnation of vices like competitiveness, acquisitiveness, self-aggrandizement. It is therefore essentially Christian, though it always remains the teaching of a doctor, unwilling to pass outside his proper sphere. Its importance lies in this, that what we say in the pulpit and other pastoral ministrations is discounted as professional morality, whereas, when a successful psychotherapist comes to the same conclusions as a result of the experiences of hundreds of cases, people take them seriously. *I and Me* moves into a philosophical field and discusses problems of fundamental importance with refreshing simplicity and vigour. The simplicity is genuine enough, when the initial difficulty of unfamiliar idiom is passed, but the book is not one to be skimmed; rather it should be lived with and its teaching applied to test theory and practice in other departments.

I

Dr. Howe warns us against the idolatry of words. (The theologian is less in danger of this than the scientist. He has probably had a classical education and in the formative years has drudged away at "Latin Prose," which has at least taught him that things are not what they seem. He instinctively queries, when "love" is mentioned: Is it *agape* or *eros* or *philia*?) The new terminology he devises is not very alarming. We begin with the image of a circle. The centre is A, the circumference B. A is deep and unseen, B is superficial and apparently important; though in the case of an orange A is the fruit and B the skin, which suggests suspension of judgment. But A is a point without extension in space or time, in eternity if we like, B is in time and space. If the circle is a stationary wheel which is spun, A stands for repose, B for action and

* Faber and Faber, 7s. 6d.

movement. Again, if the circle is a cross-section through a vessel, A is the fluid content, B is the vessel. Generally, A is idea and B form. All things are dual. "B is the obvious, outer view of reality, and A is the inner, hidden aspect."

Now apply this to human personality. A is subject, B is object. To use Dr. Howe's terminology, A is Ego and B Emauton (only an accusative is wanted). We are idealists or realists, according as we emphasize one or the other. But only out of twoness can anything be created. So C is born, the relation or balance between A and B. Particularly important is Dr. Howe's insistence that our senses, the instrument by which we judge reality, belong to Emauton, B. "Body-mind [another useful new term] is . . . the extension upon a four-dimensional space-time screen of all that is implicit and potential within this central function A." Probably every living "humanimal" organism is of this Bodymind type. But C belongs to man: "the exceptional privilege of humanity does not refer either to A or B, but only to C with its special quality of perfecting relationships." (These two sentences I regard as the most illuminating formulations in the book.) Selfishness is an ambiguous word; it is to be condemned only when it means excessive attention to B. "Concentration at A is self-centredness in its truest sense, and in practice this is the secret of efficiency and health"; at B it spells worry and effort. The future development of mankind lies in the development of C.

Can we from all this bring any honey home to our theological hive? Clearly Dr. Howe leaves ultimate reality in the air. Human personalities remain lonely monads, except for the hint that A's "place" is in eternity. The ultimate meaning of life—for we cannot rest content in a sort of Solipsism, which otherwise would seem to be implied—must therefore be found in God. Apart from this, Dr. Howe's thesis touches theology at three points.

1. Consciously or not, he is an admirable theologian so far as he goes, and has been anticipated by St. Augustine, whose teaching is that the Trinity consists of One who loves Him who is from Himself; and One who loves Him from whom He is; and Love itself. Knowledge of the Trinity is attained by love. "What else then is love but as it were a life that links together or seeks to link together some two things—him that loves, to wit, and that which is loved?" This then is where we must look for what we are seeking—we have not found it, but we know where it is to be sought. The divine Nature is reflected in the mind of man, where we find a trinity: the mind itself, the knowledge with which it knows itself, and the love

with which it loves itself and its own knowledge—Dr. Howe's A, B, and C. Note particularly that for both teachers the mind as an instrument is B.*

2. According to Christian doctrine, the Logos indwells all creation and especially human personalities. But in Christ the Logos is the creative centre of the personality. Apollinarianism taught that the Logos took the place of the human "soul," which according to Dr. Howe may be thought to be identified with C. In any case, according to his system, A is in eternity, so that if we say that A in Christ is the Logos, in other men it is indwelt by the Logos—the difference being that A in us is created, in Christ uncreated—we are taking a not impossible step in the realm of Dr. Howe's thought and safeguarding for ourselves the vital difference between God and man. It may be suggested that the line of approach to the religions of the East is emphasis on this thought, the burden of proof resting on us as we set forth the character of Christ depicted in the Gospels and dimly reflected in our own lives.

3. The sacramental presence of Christ in the Holy Communion is defined by Church writers as not being in space. When the Host is moved, the presence is not moved. The "substance," therefore, in the technical sense, is A.

II

The second chapter discusses the family, with special reference to the education of children. Acceptance is the master-word: we desire unity, but we must accept two-ness. The wrong kind of will-power brings disaster in its train. "The will-power of wisdom" uses the law of reversed effort. "It has all the technical efficiency of single-mindedness and effortless concentration upon a single far-off goal"—an excellent definition of the way of the Saints. We feel that this is not very helpful: Dr. Howe has so many trumps in his hand in tackling the problem of a naughty child, and we are so ignorant; but he satisfies us with a splendid figure—the two ways, of the lifeboat and the lighthouse. The lifeboat starts out on heroic excursions to save the little boats in danger of being dashed on the rocks; it is the way of effort, action, hurry, interference. The lighthouse shines steadily all the time—the way of power, repose, and security. Yes, and let us add, the parents are *on the rocks themselves*; if they have not been actually wrecked, the rocks rather than the harbour are a fitting symbol for their position.

* See J. F. Bethune-Baker, *An Introduction to the Early History of Christian Doctrine*, pp. 225-30.

III

The third chapter, on Society, uses another metaphor for the way of hurry and effort, not the lifeboat this time but St. George.

What follows is my own adaptation of Dr. Howe's teaching, which I trust is in keeping with its spirit.

Let us suppose that England is a patient visiting a psychoanalyst, who necessarily is a detached foreigner. He will begin by going back into our past and bringing up many awkward facts which have been conveniently repressed. This is quite fair, for a nation has a continuous life, and what irritates foreign countries is not so much what we do as our unconscious assumptions, the sources of which lie deep in the past. The motives which led to many of the wars by which the British Empire was acquired do not bear examination. We believe that evil has been overruled for good, but that is God's providence rather than any credit to us. England took the lead in emancipating slaves, but we forget that first we had been the great slave-traders. What about the Opium War with China and many another act due to the acquisitiveness of the governing class?

Having made the patient uncomfortable, he will ask about dreams, and England will tell a "racial dream" expressing hidden motives in symbolic form. "I constantly dream that I am a crusader clad in armour going out to kill a dragon who is about to devour a damsel in distress. In the usual form of the dream the damsel is not there at all." The psychoanalyst in his nasty way will interpret the dream as showing that the patient is more intent on the purity of his motives and on his own spectacular achievements than on the solid benefit accruing to the rest of humanity from his behaviour. Quite seriously, why did the myth of Perseus and Andromeda, attached to St. George and brought home by Crusaders, become naturalized in England? Has it any connection with the passion for propagandist societies found among our people, societies intent on influencing their neighbours to think or behave differently in comparatively unimportant matters; with the peculiar ability we have shewn of acquiring out of the way parts of the world with the best possible motives? The (*ex hypothesi* foreign) psychoanalyst would suspect the framing of benevolent reasons to explain unconscious self-aggrandizement.*

* He would be fortified in his verdict if he picked up a hymnbook used in some churches and opened at a hymn written in 1897 to rebuke England for boastfulness, which in prophetic manner proclaimed the need of "a humble and a contrite heart" and referred to other nations as "lesser breeds without the law," as if such a view could ever be consistent with humility.

IV

In a magazine devoted to Theology we may pass lightly over the chapter devoted to the "de-bunking" of science. Science, we learn, "is a method of correlating data obtained from the study of *external* reality." That is to say, it deals with our B, one-third part of total reality. It is liable to forget that its instruments are themselves part of B. Ignorance is not a "bad thing": "to science the unknown is as important as the known." As a Taoist sage said 2,500 years ago:

"We turn clay to make a vessel;
But it is on the space where there is nothing
That the utility of the vessel depends."*

If all this seems rather academic, the chapter on Medicine is of great practical importance. It is not always wise to resist disease and pain. Symptoms are "evidence of a disturbance of balance which needs to be restored, but not by the simple process of drastic and pseudo-magical elimination of the symptom." Rather, "this disease is *my* disease; it is part of me and of my balance and in fact it is for the time being my way of balance. As such, it must be accepted until it can be reabsorbed into the fullness of experience. The invader is not a bad thing to be cut off and cast out: but he is something to be eaten and absorbed, overwhelmed with love and thus eagerly phagocyted into the wholeness of the mentophysical system of Bodymind." "Tension, the gesture of rejection, is defensive, but it is also the microscope which magnifies the pain itself." There is danger even in efforts to lessen pain; "it is only wise to alleviate pain in order that it may be the more possible to bear the pain which remains to be borne." We need to apply the jujitsu method, which "actually prefers big opponents, the bigger the better, for it takes them lying down." The thoughts on death are simple yet profound. "There is no fear of death unless there is also fear of life"—parish priests would agree. "We see in death only its agony and finality, but not its peace and continuity. We forget that beginnings and endings are relative phenomena depending entirely upon the point of view." Suicide brings no peace, because it breaks continuity; the neurotic tries one more short cut but he cannot cheat life. The personal narratives concerning death will cause surprise, not because we cannot produce parallels from our own experience, but that a scientist should consider them evidence. We are getting on.

* Cf. the Hellenistic conception of *ἀγνοσία* as something positive. E. Norden in *Agnostos Theos*, p. 67, quotes a Hermetic tract: (in the beginning) *ἀγνοσία κατεῖχε τὰ σύμπαντα*.

Dr. Howe's attitude towards sickness is surely much saner than that of the average exponent of spiritual healing, who says in effect: God is love and does not want you to suffer. Pain is evil and He wills to overcome it.

Certainly it is more in accord with *The Imitation of Christ*: "Why then fear to take up the Cross; through which lies the road to the Kingdom? . . . there is no other way to life and true inward peace. . . . If thou carry the Cross cheerfully *it will carry thee*, and lead thee to the desired end, namely where there shall be an end of suffering: though here there shall be none. If thou carry it unwillingly thou makest for thyself a burden, *and addest to thy load*" (ii. 12, "Of the King's Way of the Holy Cross").

* * * * *

I finish my tribute to the work of a teacher and friend with a warning that I have selected at will and interpreted sometimes, perhaps misinterpreted. So let no one think he can appreciate the book with the help of these notes without studying it for himself.

W. K. LOWTHER CLARKE.

NOTES ON SOME POINTS IN THE MEMORANDUM BY DR. B. J. KIDD ON THE SOUTH INDIAN SCHEME

THE following is not an attempt at a general discussion of the points made by Dr. Kidd and the principles to which he appeals, but merely raises some points of which apparently he was not aware, and asks some questions from theological friends.

1. A difficulty which has constantly been met in discussions in England and elsewhere of the Scheme of Union in South India is what one may call the time-lag between India and England. Particularly during the last five years, the Scheme has been amended and re-edited in various points, and it is often difficult for friends in England to be sure that they are dealing with the latest form of the Scheme. Thus it is not clear whether Dr. Kidd, when he wrote his memorandum, had seen the 1935 edition of the Scheme of Union, including amendments and additions made at a meeting of the Joint Committee in March of this year; and this directly affects the question of confirmation in the proposed united Church. The section of the Scheme dealing with the membership of the Church had

been criticized as distinctly incomplete, and the chapter in the proposed Constitution was entirely rewritten. It seems desirable to quote the first three rules of this chapter as they now stand:

1. The Church of South India, affirming the standard and ideal of membership in the Church of Christ which it has declared in its fourth Governing Principle, recognizing as its members those persons who, being resident in its area,

have been baptized with water in the name of the Father and of the Son and of the Holy Spirit, and

are willing to abide by the rules and customs of this Church, and are not members of any Christian body which is not in communion with this Church, and

are not excommunicated by lawful excommunication, and are not open apostates to some non-Christian religion.

Baptized children are members of the Church, and share in the privileges and obligations of membership so far as they are capable of doing so.

2. The full privileges and obligations of membership in the Church of South India belong to those who, having attained to years of discretion and having gained some measure of experience in the Christian life, and having received due instruction in Christian truth and in the duties of their Christian calling, make public profession of their faith and of their purpose, with God's help, to serve and to follow Christ as members of His Church.

They shall make this profession at a public service which shall include prayer for them that they may be strengthened by the Holy Spirit and may receive his manifold gifts of grace for their life and work.

Persons who have been thus admitted to full membership in the Church shall also thereby become eligible to partake of the Holy Communion in the Church, and all such persons shall be at liberty to receive communion in any of the churches of the Church of South India.

3. The service of confirmation as used in the Church of India, Burma and Ceylon, and the forms of service for admission to full membership or to communicant status, which before the union have been employed in the other uniting churches, are accepted as forms of the service referred to in Rule 2 above, and may be continued in the Church of South India and other similar forms may be adopted, unless by general agreement common forms of service for the purpose shall be framed and accepted for use in the Church.

It will be observed that in these rules the term "confirmation" is only used for the rite of the Church of India, Burma and Ceylon (though a note refers to the use of the term in the Basel Evangelical Mission), but I suggest that the effect of these rules is to make confirmation (as apart from the question of its necessary minister) a part of the rule of the united Church. This is certainly what was intended by the Joint Committee. It is indeed true that it is a serious departure from ancient custom to make the participation of the bishop (whether direct or indirect) a matter of option, but my present object is not to

justify the action taken by the Lambeth bishops, but to point out that what was a real defect in previous editions of the Scheme, which gave the impression that eligibility to partake of the Holy Communion was the main purpose of confirmation and of other similar rites, has been removed. It is true that the Scheme does not refer to confirmation as the completion of baptism, but it comes a good deal nearer to doing so than any Anglican formulary of which I am aware.

In this connection, may I deprecate phrases which speak of "Protestants" in general in connection with this Scheme of Union? Dr. Kidd does this in speaking of confirmation, and quotes in illustration what he says is a typical Lutheran service. But Lutherans are not participating in the present Scheme of Union, and I do not believe that the Churches with which we are negotiating would be satisfied with the service which he describes; certainly, as shewn above, such a service would not be according to the rules of the proposed united Church.

2. Towards the end of his memorandum Dr. Kidd refers to the acceptance of certain ministries as "real ministries of Christ's Word and Sacraments in the Universal Church." There is no doubt that here he touches one of the deepest points of all in this or indeed in any other possible scheme of union between episcopal and non-episcopal Churches. But Dr. Kidd regards the phrase quoted as going either too far or not far enough. One could wish that he had developed his argument on this point at greater length, and either defined or refrained from using that very ambiguous word "valid." I think there is no doubt that if there are Anglicans who are not prepared to agree that the ministries of many of the "Free Churches" are real and effective ministries of Christ's Word and Sacrament, such could not assent to the present Scheme of Union, or, indeed, as far as I can see, to any scheme except one that began with reordination. Dr. Kidd seems to mean this, and if so, there is no more to be said; if he does not, one side of his antithesis breaks down; as to the other side, I believe that there are many theologians of our Church who, while most heartily agreeing that the ministries of many of the "Free Churches" are real ministries of Christ's Word and Sacraments in the Universal Church, are not at all prepared to regard irregularity or defect as a minor question in relation to the union of the Churches.

3. It would indeed be difficult for those concerned with the South Indian Scheme to forget the famous warning given by Bishop Gore in 1910; Dr. Kidd is only one of many who have quoted it. But I do not imagine, nor I presume does

Dr. Kidd himself, that the bishops of the 1930 Lambeth Conference had forgotten it either. The question is, When the South India Scheme of Union is duly understood and considered, are there provisions in it under which "any non-episcopally ordained minister is formally allowed within our communion to celebrate the Eucharist, or any colonial church of our communion is recognizing in this way the validity of non-episcopal orders?"

4. Finally, I would wish to correct a strange slip at the beginning of Dr. Kidd's memorandum, where he says that he understands "that the Metropolitan, in allowing congregations to receive Holy Communion from a celebrant not episcopally ordained" He has inadvertently attributed to our Metropolitan an authority which he neither possesses, nor, I may safely say, desires to possess. What is done on behalf of the Church of India, Burma and Ceylon in relation to the Scheme of Union is done either by its Episcopal Synod or by its General Council.

FREDERICK TINNEVELLY.

THE INCARNATIONAL PHILOSOPHY OF HUGH OF ST. VICTOR

DURING the early middle ages the abbey of St. Victor, situated on the left bank of the Seine at Paris, was the home of a school of Christian thinkers whose influence has persisted to the present day, and who (because of their clear statement of the fundamentally Christian view of the universe as sacramentally expressive of the unseen reality of God) must be numbered among the great expositors of an incarnational philosophy.

The Victorines were Augustinian canons who followed the community rule, which at that time was believed to have originated far back in the history of the Church with St. Augustine and his *familia episcopa*. Their founder was the master of Abailard, William of Champeaux, who was driven from the Cathedral School in Paris to establish a new school because of the rivalry of his former pupil. For four years William lectured at the abbey, and later the school which he inaugurated was continued by three men, Hugh of Saxony (a nephew of one of William's own students), Richard of Scotland, and Adam, by birth a Breton.

All three have achieved fame. Richard is best known for his treatises on the devotional and contemplative life, and Adam for his glorious hymns celebrating the mysteries of the Catholic

faith. But our attention will centre upon Hugh, the greatest thinker of the school, a philosopher of penetrating but mystical mind, and in many ways the most interesting of the three famous Victorines.

The school at St. Victor was distinctly in the old Christian Platonic tradition. There may have been no actual connection between the philosophy of Erigena as expounded in his *De Divisione Naturæ* and that of the masters of the abbey, but at any rate there is a real sequence of thought in that the later thinkers developed, amplified, and often corrected ideas found in the Irishman's tome. Their great debt, however, was to the Augustinian philosophical heritage, which of course roots back in the Christian neo-Platonists of the early Church, has connections with the Alexandrian school, and finally leads us to the Platonic academy itself.

The outstanding achievement of Hugh is his *De Sacramentis*, a long work dealing with Christian philosophy. Here he makes a magnificent attempt to view the whole universe in the light of the sacraments of the Church. The world is seen by him as pregnant with a divine significance, and he found in the sacramental system of the Catholic community a central light which made possible the interpretation of that world along specifically Christian and incarnational lines.

In St. Augustine there is clearly taught the doctrine that the world reveals God in varying degrees of fulness. Throughout *The Confessions* this conception is to be found, and we may recall that the saint said that he would "sing a song of degrees" as he began his inspired and profound discussion of the created order as manifesting the God who made it. Augustine sees the whole system as leading up to man, and then from man and in man to Christ, who is the great central manifestation of the unseen God. For him, as for the Victorines and indeed for all Christians, the heart of religion and of life was to see everything in Christ and to see Him *clarificatum*, in perfect clearness, as Richard of St. Victor once put it.

Hugh had as his thesis that it is possible for men to penetrate through the created order and both to see God as revealed there and to receive the divine grace or power which is there hidden. In order to prepare for that great privilege, all the pious practices of religion are to be used; and it is the fact that they make possible such a perception and reception of Deity that constitutes their explanation and excuse.

The pure in heart may see God. Strengthened and cleansed by the sacramental resources of the Church, the soul may contemplate Ultimate Reality, and this contemplation (which is an active, and not merely a passive, work) is the end and

goal of all human endeavour. God's wisdom as it is revealed in creation is the *janua et via*, the door and the way, into the knowledge of His invisible nature, and it is through contemplation of the visible, regarded as the manifestation of God, that we make the first steps towards knowing Him in the fulness of His being through direct adoration. But we may do more than know Him; indeed, we could not know Him were it not for one thing more. We actually receive Him as He is, for the sacraments, and not merely those of the Church but the universe interpreted as such, "contain" and impart God.

The *De Sacramentis* opens with a long historical section, in which Hugh argues for the sacramental view of the universe which we have just stated. It is in this way that he would prepare his readers for the doctrine of the particular sacraments which he is later to enunciate.

Limited as he was in his knowledge of the history of religion to the Jewish people as the classical *præparatio evangelica*, he devotes pages to a discussion of the sacrificial cults of the Hebrews. These spoke as in a figure of the God who was later to give Himself fully through Christ and the Christian sacraments. His argument runs along these lines: Man as created knew God through the visible world and could discern Him everywhere. But man sinned and fell, and as a result his apprehension of God was dimmed, although not completely taken away. For through certain rites and ceremonies, which God (through what Hugh calls His *amor reparativus*) gave to man, the fallen creature was enabled to grasp to some small degree the divine presence, and likewise to receive to some extent the grace of God. But all this was partial, "a shadow of the truth," as Hugh says. And even later, when the Jewish people were more and more strengthened by divine power, it was only a figure or image of that which was to come.

And then appeared Christ with His new and full dispensation of grace. With His advent, the "very body of truth" was present with men. The full reality, of which all others had been but adumbrations, was at last given. As a result, through Christ God became completely visible, as it were; His grace was sufficiently given to men. But the work of the incarnate Christ, who in this wider sense is the heart of the sacramental system, is not only *medicamentum morbi*, a cure for sin; it is also a light which re-establishes the possibility of seeing the Godhead through the whole symbolic or sacramental universe. It is thus the restoration to man of his pristine and lost power of perceiving and receiving God through the visible world.

Thus Victor has prepared the way for a consideration of the sacraments of the Church as the focal points of a universal

system, and that just because they are the continuing means for the communication of the fulness of grace which was once for all given in the Incarnate Word. The whole world when seen with eyes purified by prayer and devotion and prepared for the vision by the faithful use of the sacraments is a symbol of God—a symbol in the old sense of something which partakes in that which it expresses, and not in the modern sense of something intrinsically different from the represented reality. But what is to be made of the special sacraments, and what is their place in this scheme of things?

For Hugh these are to be regarded (like the created world) as embodying and giving God, but in the order of living Christian experience they come first to men and make possible the vision of the world as sacramental. It is the particular which makes possible the insight into the universal. They set forth, visibly and with unique force by reason of their consecration for a specific use in obedience to divine ordinance, a spiritual and invisible reality which is gracious to men. In modern phrase, they are not so much different from as a concentration of the whole sacramental movement of God to man. It is by reason of that essential likeness and that concentration that they make available, for those who in receiving and using them receive thereby the grace given in them, the vision of the unseen Reality who is present and active not only in them but throughout His world.

In all of his discussion Hugh succeeds in keeping a careful balance between the two ideas—the whole world as sacramental and the special sacramental ordinances of the Church. Whereas many thinkers lose sight of one or other of the two elements of the sacramental principle, Hugh consistently maintains that both aspects are necessary. In somewhat the same way, he maintains the distinctiveness and full uniqueness of the life of Christ as the special incarnation of Deity, but yet he appears to regard the whole history of the Jewish nation (which was all he knew of the world-wide preparation for that life) as speaking the same truth but in a figure and imperfectly.

Universal process and resultant continuity, coupled with uniqueness and real difference within that process and continuity—these we may fairly say are the key-thoughts of Hugh of St. Victor, although he could never have expressed them in just such language. It is only in the light of later study that we today are able to amplify his thought and make the principles (which he held implicitly) relatively clear and explicit. The uniqueness of the specific Christian historical data and their valuation, and also the uniqueness of the special sacraments of the Church, resides in the fact that they reveal and impart

supremely and with definitive amplitude the nature of the whole movement of which they, too, are a part, but of which they are the essentially significant part, for the process would not be what it is without them.

It is as providing hints of such an outlook that Hugh's philosophy is so valuable. In his work he provides a necessary complement to the more general philosophy of Erigena, when once the latter has been correctly understood as a genuinely Christian thinker and not as a disguised pantheist. Erigena taught men to look on the world as the scene of a universal theophany or divine self-disclosure centred in Christ, in whom the diffused rays are brought to a burning clear focus. Hugh shows how the continuation of the incarnation in Christ provided by the sacramental system of the Church is itself also the continuing focus of that universal theophany. If this conception has added to it the two profound insights of St. Augustine—that God in Himself is transcendent and prior to that in which He is revealed, and is not exhausted in it, and that His prior activity calls forth whatever response man may make to Him—if this is included in the conception, we have material for a truly Catholic philosophy which combines the best in Greek thought with the best in Hebrew religion, fused into one by the love of God revealed in Christ Jesus our Lord.

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MISCELLANEA

CONCERNING CERTAIN HYMNS BY WOMEN

THAT the hymn of a woman has been acclaimed as the oldest poem in the Bible—treasure house of exalted poetry—excuses a glance at the work of women in a spiritual field full of everlasting flowers.

It has been said: "In the Book of Judges we find in the judgment of modern scholars the oldest specimen of Hebrew literature that has come down to us—the song of Deborah, in which the victory over Sisera is celebrated with such poetic power. Its verses go tumbling on, roaming like the river Kishon, on whose banks that victory was gained." And if to hear this jubilant hymn read in the original is to fall under the spell of its rhythmic perfection, the familiar music of the English version has its own sensuous beauty: "The stars in their courses fought against Sisera; the river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horse-hoofs broken by means of the pransings, the pransings of their mighty cries."

Barak, great general as he was, actually refused to give battle without the presence of a genius he regarded as a talisman for victory.

Sharp is the contest between the trumpet of Deborah and Hannah's hymn of thanksgiving permeated with mystic prophecy. "She lives and writes in dreamland, as if it were an everyday reality. With a woman's instinct and a poet's insight into the future, she saw how thought was slowly shaping to action."

Once she had said with pathos she was "of a sorrowful spirit"; now all is present joy. For hers was a miraculous son, as was the son of Elizabeth, who was later to bear a greater even than Samuel. They were alike in realizing that "with God all things are possible," shining examples of unquestioning faith. And the radiant words of Hannah have analogy with the supreme hymn, the *Magnificat*. It was characteristic of St. Luke, champion of the most precious of all the rights of women—her place in the new-born Church—that he gives us in full her one outpouring of the secret thoughts of our Lady of Silence. There would, indeed, be a blank in the gospels if the lovely idyll of the Visitation had found no place there. Only the briefest note of reverent admiration is compelled for the expression of the ecstasy of supernatural motherhood set in flawless poetry.

The value of hymns was first recognized in the East. They were brought West about 374 A.D. by Bishop Ambrose of Milan, who used his own hymns upon the Trinity, to confute the Arian heresy. Space lacks to complete the list of canonized saints who have left immortal hymns. St. Paulinus of Nola, St. Bernard of Cluny, St. Bernard of Clairvaux, St. Thomas Aquinas, and St. Thomas à Kempis are but a few.

To pass to modern times and the achievement of women here is to see at once that the magnificent Biblical beginnings have never been approached, far less surpassed. Women have apparently had no part in the fine austere hymn sequence linked with the divine office. They have given us no *Adeste Fideles*, with its matchless call to adoration at the Manger, no awful *Dies Iræ*, or even such a version of it as that of Sir Walter Scott.

Yet English-speaking women have had striking success as hymn-

writers owing to a reason seldom underlined. They have thus played prominent parts in the Evangelical and Oxford Movement and in Missionary enterprise. This is largely owing to a felicitous aptitude for finding some phrase or refrain that will catch the ear of the multitude with instantaneous appeal. By an odd paradox, nothing is sooner forgotten than the name of the writer of a famous hymn. This explains the fact that women have largely failed to be given their due.

"Safe in the arms of Jesus," "Nearer, my God, to Thee," "Just as I am," "Watch and pray," "Thy Will be done," "O come to my heart, Lord Jesus," "Thine for ever," "Take my heart," "At the name of Jesus every knee shall bow"—these are of "the strain that lips of thousands lift as from the heart of one." Their welcome is independent of the grievous clash of religious controversy. With certain noteworthy exceptions, they are not great poems or even faultless in technique, yet they stand rock-proof against easy adverse criticism.

Owing to the mass of material, a mere superficial survey is inevitably mainly limited to "Hymns Ancient and Modern" and "The English Hymnal." The latter opens its doors far more widely to women, and deserves gratitude for the tardy admission of Christina Rossetti. Her absence in "Ancient and Modern" is inexplicable. By another paradox, women excel where they might be expected to fail, and disappoint by silence where "one clear call" is expected. For where is their masterpiece for the great revival of the religious life among women? Mrs. Dorothy Frances Gurney, of Quaker family, adds with distinction to the very short list of ideal hymns for the sacrament of marriage; it is curious that trifling alteration would make it suitable for heavenly as well as earthly brides:

O perfect life, be thou their full assurance
Of tender charity and steadfast faith,
Of patient hope and quiet, brave endurance,
With child-like trust that fears no pain or death.

The verse seems fragrant with the Madonna lilies of the convent. It would be apt at a profession. Holy Baptism should surely have brought inspiration, yet there is nothing of high quality unless two able examples of the translations of that J. M. Neale among women, Catherine Winkworth, are to be reckoned. Mrs. Maude's rather commonplace "Thine for ever" probably owes widespread favour to its first three words, and the truth that women have written nothing for Confirmation above mediocrity. It is naturally to the Holy Eucharist the world owes its most exalted hymns. There are thirty-five or more in the "Hymnal," and of these only one by a woman, "Just as I am," well deserved its elevation from among "general" hymns. It is a cry of the heart fit for those about to seek the vision splendid of "the King in His beauty."

Even Evelyn Underhill, mystic in love with the Divine mystery, has failed as yet to set her own exquisite prose-poem to verse music.

"A little water, some fragments of bread, and a chalice of wine are enough to close the gap between two worlds, and give soul and senses contact with the Eternal Charity . . . secretly as sacramentally every Christian is a link in the chain of perpetual penitents, and perpetual communicants through which rescuing love reaches out into the world." These are thoughts for a perfect hymn, and the writer of "Stigmata," echo of St. Francis of Assisi, could use them well.

To turn to success at once sudden and permanent is to find the Evangelical Movement greeted by a chorus of hymns. The souls' awakening of a legion of women led them with one accord "to sing the praise of Him who died," as birds sing on a violet-scented April morning.

One of the first to be impressed was no versifier, for Jane Austen wrote to her niece in doubt about accepting a suitor: "I am by no means certain we ought not all to be evangelicals. *Don't be frightened at his acting up more strictly to the purpose of the New Testament narrative.*"

At the zenith of the Movement its apostate, George Eliot, painted in *Janet's Repentance* a vivid picture of the effect of evangelicalism upon the then stagnant provincial religious life.

Even a bare list of hymn-writers whose names deserve inclusion is an impossibility here, and exact chronology is useless. At best a few of the most eminent can be chosen, and Charlotte Elliott, born at Brighton in 1789, is an outstanding example of the effect of reiterating the right words. "Just as I am," translated most musically into Italian, is her apogee, and after her death over a thousand letters were found from those thanking her for conversion by its means. Another of her hymns, extremely popular despite sharp criticism, is "Thy Will be done." Is the weak last verse of the version in the "Hymnal" an addition? Surely either of those cancelled improve on the bathos of "I'll sing upon a happier shore, Thy Will be done." Her "Watch and pray" is strong and effective, and has wisely been let alone to be useful in Lent.

The case of Frances Ridley Havergal is one of prolific quantity and very uneven quality. Condemned as a sentimentalist and for "mild Calvinism," she is yet largely represented in both hymn books. Born appropriately in a vicarage in 1836, her work bears slight token that she was a scholar in Hebrew and Greek. There is nothing of the usual reticence of the trained mind in her fluent, intimate self-expression. Her own preference was:

Take my life and it shall be
Consecrated unto Thee,

which was translated into twelve languages, and after her death a publisher described her biography as "selling like a novel"!

America has a legend that "Nearer, my God, to Thee" was written by a young Boston actress smitten with a fatal disease. She apparently bore the name of the real author, born in a quiet Essex parsonage at Harlow in 1805, and this Sarah Adams assuredly had no connection with the stage. Was the error due to the truth that the last words of the murdered President McKinley were "Nearer, my God, to Thee"? We in England link these words for ever with the brave men who set the end of the tragic *Titanic* to that music as she sank—a noble gesture indeed.

Invalid Isabelle Stephenson, an Evangelical born in 1843, was dead long before her simple hymn for absent friends came to its own in the bitter years of the Great War. It was included in "Ancient and Modern" by express wish of Queen Alexandra, who had sent it to the King when he was on the *Britannia*. It said plainly what we all felt.

Last—perhaps first of the Evangelicals—comes Harriet Auber, born in 1773. To her we owe a hymn that has silenced critics by the perfection of its rhythm and the sustained beauty of its inspiration. "Our blest Redeemer" is in the widest, deepest sense a "general" hymn,

suitable for all times and seasons. Yet was ever Pentecost more exquisitely described than when she speaks of the Holy Spirit as a "*gracious willing guest*"? It is said that she scratched this pearl among hymns with her diamond ring upon a window-pane at the Hertfordshire home at Hoddesdon Manor. She has been owed a debt of gratitude ever since.

The Oxford Movement naturally offered a fresh field of inspiration in the renewed observance of the calendar of the Church. And just as Charlotte Yonge has pride of place in its fiction, Mrs. Alexander incontestably attains it as a hymn-writer. With the exception of the Wesleys, and Neale in translation, has any other writer as large a number of hymns in the two books most used? Born in 1823, she became the wife of the Bishop of Derry and mother of a large family, and the loving hand that rocked the cradle made a sweet resolution in the religious teaching of little children. In the small book that won great praise from Keble in the preface, she told of "All things bright and beautiful" to the poor mites previously bidden to regard themselves as "miserable worms" in a "vale of woe."

Winter reigneth o'er the land,
Freezing with its icy breath;
Dull and bare the tall trees stand,
All is chill and drear as death.

Life is waning, life is brief,
Death, like winter, draweth nigh;
We, too, like the falling leaf,
Soon will fade, and fall and die.

Thus dismally moaned the children before the motherly Mrs. Alexander brought "roseate hues" to their "early dawn." And now upon their own Holy Innocents' Day they throng Westminster Abbey to tell the "sweet story of old," how "Once in royal David's city stood a lowly cattle shed."

Mrs. Alexander has supplied favourite hymns in honour of many saints, notably St. Peter and St. Andrew, yet the fame of only two of her hymns might have made her immortal. During the war a worn-out battalion was marching wearily towards Bethlehem, in severe winter weather. Suddenly someone proposed to sing "Once in royal David's city," "because everyone knew it," and soon it sped them with new heart upon their way. Well might Tennyson have longed to write a popular hymn for such rewards as these.

Bare of one superfluous word, austere in stark simplicity, is that hymn of the Passion where we are reminded with such tender appeal—

There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of Heaven and let us in.

It is not surprising "There is a green hill" touched the heart of Gounod to memorable music.

Reluctancy to pass over many women who played a modest part in the Oxford Movement compels a pause before the great name of a genius. It is true only two of the abundant hymns of Christina Rossetti are to be found in the "Hymnal." Surely there should have been room for one of her ecstatic visions of the Epiphany, for it is strange to find only wise men doing homage where one "Blessed among women" is Queen.

A true English Catholic, Christina Rossetti twice renounced earthly lovers for her religion. She would not be "yoked with an unbeliever," or even with one of the Roman Communion.

It has been said already that she alone has given us a perfect English Noël judged worthy to be sung at Cambridge in Milton's own "dim religious light" with our most cherished English carols:

Angels and Archangels
May have gathered there,
Cherubim and Seraphim
Thronged the air.

It is a pre-Raphaelite picture rich with the colours of some rare stained glass window. Her hymn for All Saints has a haunting metre and vivid beauty:

What are these that glow from afar?
These that lean over the golden bar?

If the "golden bar" suggests "The blessed damosel" of her unhappy brother, her own poem is aflame with the faith that would have saved his soul alive.

With a passing note of admiration for Mrs. Alderson's fine mission hymn, "Lord of glory who hast brought us," we come to those less directly associated with the Church. The first discovery is that unique distinctions can be claimed by two American women. For to Julia Ward Howe belongs the high honour of having written what Mr. Kipling has aptly called "the terrible battle hymn of the republic"—the national anthem of the anti-slavery crusade, "Mine eyes have seen the glory of the coming of the Lord."

. . . I have read a fiery gospel writ in rows of burnished steel.

He hath sounded forth the trumpet that has never called retreat.

It is wellnigh worthy of Deborah, who could not have attained the loving tenderness of the final verse:

In the beauty of the lilies Christ was born to set us free,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us live to make men free,
While God is marching on.

A very noble achievement.

Another American, Frances van Alsteyne, is apparently the best seller in all hymnology. For one of her hymns has sold in actual millions in leaflet form. During a peaceful life of ninety-five years, she saw it translated into two hundred languages. Devout of heart, fluent of pen, she wrote two thousand others, but her fame rests upon the one written in half an hour after hearing its tune. She was married to a blind musician. Was he the composer?

"Safe in the arms of Jesus" was brought to England by Moody and Sankey, and one known to the writer described its effect as electrical. A wave of emotion swept over the vast audience in the Albert Hall. There were wild tears and the tearing off of jewels to fling upon the platform as signs of conversion. Frances van Alsteyne was no poet, no profound thinker.

Hark! 'tis the voice of angels
Borne in a song to me
Over the fields of glory,
Over the jasper sea.

Yet missionaries still realize its inexplicable "power," and the "Hymnal" did wisely to include it.

The American revivalists did not confine themselves to the hymns of their compatriots, and three of their successes came from our side of the Atlantic.

Approaching "Safe in the arms of Jesus" in popularity is the hymn of a Scotch contemporary of Frances van Alsteyne, Elizabeth Clephane, born in 1830:

There were ninety and nine that safely lay
In the shelter of the fold,
And one was out in the hills away,
Far off from the gates of gold.

Charles Kingsley, with his diatribes on the "materialism" of "Jerusalem the golden," would have urged that sheepfolds do not have gates of precious metal. Elizabeth Clephane knew that hungry hearts long for the beauty of which their lives are bare, and Mrs. Gaskell witnesses this in her touching picture of a dying factory girl in *North and South*, dreaming of the gates of pearl. Dramatically declaimed rather than sung, this, too, took excited listeners by storm, as did the far inferior "What shall the harvest be?" of American Emily Oates, actually set to a well-known waltz.

English Emily Elliott, born in 1835, was of those inspired with a happy refrain, "O come to my heart, Lord Jesus." It is dramatic and picturesque, and something more, as those agree who now hear part of it exalted to a place in the sung Eucharist itself.

A last word of unstinted praise is due to the really high quality of the work women have done in translation. Foremost among these is Catherine Winkworth, born in 1829, and described as "of ability and great knowledge." It is not surprising that the hymn books have found a wealth of material in her *Lyra Germanica*. She is no instance of the too frequent truth of the Italian proverb "Traduttore, Traditore." Her felicity in keeping close to the originals without losing their atmosphere is remarkable. "Now thank we all our God" is but one of many that would be missed.

We owe, indeed, much to Germany, the land where hymns are being silenced, for from thence Jane Campbell brought "We plough the fields," to become an integral part of English harvest thanksgiving. The triumphant Easter "Jesus lives" is one among the numerous successes of Frances Cox.

Hymns have won a deserved place in our devotions. "When I cannot pray for pain I just think of a line of some hymn," said a suffering invalid, and women have cause to be proud of their share in a work of wonderful influence. Their names may be forgotten, yet being dead they speak of "whatsoever things are lovely," and sometimes the world listens and repeats their words. Could a sweeter, deeper prayer be made in these disjointed clamorous times than

Spirit of purity and grace,
Our weakness, pitying, see?

It is indeed of those jewels "which on the stretched forefinger of all time sparkle for ever."

ROWLAND GREY.

ADDITIONAL NOTE ON DR. WILLIAM TEMPLE'S GIFFORD
LECTURES, "NATURE, MAN, AND GOD"

AN able review by Professor J. E. Turner of this work appeared in the April number of this magazine. It is the value and importance of the book which lead the present writer to add a criticism on one passage which, though incidental to the main line of argument, is not on that account unimportant.

In Lecture VIII. Dr. Temple maintains that "the value of the past is alterable"; "the past, *qua* past, was what it was; if it was bad, it is now true to say that it was bad; but though it was merely bad, it is now an integral element in the good"; and he takes the crucifixion as a supreme instance. "It was for a moment the worst of all manifestations of evil; but throughout the ages it is the best of all manifestations of good."

Now these statements seem to disregard the principle that there is nothing good (or bad) but a good (or bad) will. What was bad in the crucifixion was the intention of its agents, and this remains bad. What was good was, and is, the willingness of the Victim; and the result has been beneficial to a great multitude. But "good" and "beneficial" are two different conceptions. If, as I venture to suggest, there is confusion of thought here, it is due to the general habit of using the word "badness" or "evil" to denote both sin and suffering, and the word "good" to denote both virtue and welfare. Dr. Temple does, indeed, in places distinguish "moral evil"; but on p. 509 he explicitly says, "Evil is of three main kinds, Error, Suffering, and Sin." Now Error is always harmful, but it may be either culpable or involuntary; yet both kinds Dr. Temple would call "evil." As to Suffering, what is there in common between a wrong act of the will, which is what we mean by moral Evil, and a state of mental or physical passive endurance, in which the will usually has no part, which is what we mean by Suffering? The classing of such entirely different conceptions under the common term "evil" can only be a hindrance to accurate thought. The three cannot even be classed together as "harmful," for Suffering is not by any means always so; nor can they be classed as "unpleasant," for Sin and Error are not always so at the time. Indeed, there seems to be no one category into which the three fall.

Behind this position of Dr. Temple's one seems to see, as in other recent writings on Ethics, a tendency to return to the Utilitarian theory of right and wrong, the confusion of the two distinct concepts of Duty and Expediency, which seemed to have been for ever confuted by T. H. Green fifty years ago. Indeed, while disowning the old hedonistic form of this theory, Dr. Temple holds a theory which, he confesses, "is indistinguishable from Idealistic Utilitarianism," and which he expresses in these words: "A man's act is the whole difference he makes; and this is right when it is the best possible" (p. 192). In other words, no man's act is to be judged by its consequences. Now, no doubt, in the case of an act in itself neutral, a man is bound to consider its probable consequences, so far as he can surmise them. But is he to refrain from performing a duty because it would involve, let us say, suffering to others, or is he, on the other hand, to act on the maxim "*fiat justitia, ruat cœlum*"? Dr. Temple considers that it is right in consideration of certain consequences to another to tell a lie (p. 184). And even the

Platonic principle which he takes as the best expression of his position, that an act is righteous which makes for righteousness, would have as its consequence that Pilate, if he could have foreseen the consequences of the crucifixion, would have been right in condemning our Lord to death.

In *Christus Veritas* (p. 28) Dr. Temple seemed to recede from the Utilitarian position taken up in chapter xv. of *Mens Creatrix*: it is therefore a disappointment to find in the present work that he holds to it, though in a modified form. The present writer at least can but deplore its recrudescence at the present day, and considers that it has been responsible for some of the lax decisions on moral problems in recent years.

G. H. TREMENHEERE.

ANOTHER PARAPHRASE

Tit. i. 1: a text which easily escapes notice. When read in church, unless preceded by a short preamble—as it ought always to be—the first verse of the Lesson is finished before the audience has fairly begun to listen, especially if it sounds like a formal salutation. This verse, moreover, is very difficult to translate with any precision, depending as it does on the meaning of *κατά*, which by A.D. 50 was loosely used.

The following paraphrase, if approximately correct, sheds light on the essential character of prayer as an ingredient in the life of any seeker after God. The A.V. is as follows: Paul, a servant of God and an Apostle of Jesus Christ, *according to* the Faith of God's Elect, and the acknowledging of the truth which is *after* godliness. . . . The R.V., same wording down to "elect," continues: "and the knowledge of the truth which is *according to* godliness." The italicized words are the rendering of *κατά*. It cannot be denied that both versions contrive to load the verse with two meaningless prepositional clauses. The second phrase, however—the more important for our purpose—may be rendered ". . . the full (or growing) knowledge of Reality which depends on how people say their prayers." That at least was the form of words submitted to the ripe and saintly scholar G. H. Whitaker, who I believe first suggested "Reality" as the translation of *ἡ ἀληθεία*; and he approved it. But Moffatt's translation of *εὐσέβειαν* is safer: "the Truth which goes with a religious life." As a paraphrase, not as a translation, I believe the most accurate representation of the Greek would be "which depends on how people worship."

It may be objected, however, that too much freedom is taken with the little word *κατά*. Can it mean so much? It must either mean something like that, or *κατ' εὐσέβειαν* adds nothing to the weighty preceding phrase. According to the papyri *κατά*, like other prepositions in later Greek, covered a great deal of ground. Moulton and Milligan give "along" as a common meaning (reminding us of Arnold's rendering of *παρά* in Thuc. = "all along of"); Moffatt's "that goes with" must be very nearly right: but it is less arresting than "depends upon," and for purposes of pastoralia and preaching we want vividness before anything else.*

The first *κατά* in the verse suggests several new questions: (1) Must

* A. T. Robertson, *Gram. Gk. Text*, p. 609, sees "tendency" or "aim" in *κατ' εὐσέβειαν*. Moffatt's "tallies with" seems preferable.

κατά mean the same in the two clauses? (2) Does κατά πίστιν ἐκλεκτῶν Θεοῦ qualify δοῦλος Θεοῦ as well as ἀπόστολος Ἰησοῦ Χριστοῦ, or only the latter? (3) Can κατά πίστιν=for (the) faith (M.)—i.e., to build up faith? M. and M. say κατά in late Greek covers the ground of εἰς; so that we may answer (3) in the affirmative; and the rendering suits the context well. The writer goes on to give ἐπιγνώσις τῆς ἀληθείας as a further object of his commission. It makes little difference how we take the sense of ἐπί in the compound: either full knowledge or growing knowledge.* But for finite minds there is no such thing as the former which is not the latter; (2) we may answer in the affirmative. There remains then (1) which can hardly be answered precisely. We must beware of clear-cut definitions in rendering abstract expressions from one language to another. Moffatt is not afraid of expanding somewhat the second κατά, both his renderings being better than A.V. or R.V.

A full paraphrase, then, would run as follows: Paul, a bondservant of God and an ambassador of Jesus Christ, commissioned to build up faith in the elect of God, and further a growing knowledge of Reality which goes with and depends upon the practices of piety, prayer, and worship. . . . Is not that a beautiful conception of the Ministry: and extraordinarily appropriate to our generation today when an anthropocentric view of Religion prevails justifying a busy racketing life from which worship and adoration are banished?

E. LYTTTELTON.

A GOOD FRIDAY EXPERIMENT

A LITTLE isolated village consisting in all of some 370 souls. Towards the end of Lent the Rector of a neighbouring parish, with whom I was hoping to exchange for the Three Hours, was suffering from the effects of influenza, as indeed I was myself: so we mutually agreed that in view of the work on Easter Sunday, we would give up the arrangement we had made for Good Friday. On Palm Sunday I announced that there would be no addresses for the Three Hours, and told the congregation about the nearest church where such would be given—about two miles away—and I suggested that if they could not get there, they should come and spend such time as they could give in silent prayer and meditation in their own church. I said I would put out some forms which might help them, but I counselled them to use their own way of approach to God.

I spent the whole of the Three Hours with those who were there—no hymns, no prayers, no readings—unbroken silence during the whole of the time. There were never less than some twenty-five present—sometimes over thirty: a few stayed the whole time; others came in and went out at intervals of about an hour—gardeners and their wives, servants, as well as some of the faithful from the bigger houses; and for an hour some six or seven youths, about sixteen to eighteen years of age.

The experiment was, I felt, so fruitful that I repeated it the following year—my last Lent in that parish—and two or three priests, who had heard of it, came to join us, and told me that they had never before entered into such an experience as on that Good Friday.

X.

* But Armitage Robinson (*Ephesians*, pp. 248-254) explains ἐπιγνώσις as "knowledge directed towards a particular end." (Ed.)

ROBERT BRIDGES AND CHURCH MUSIC

It is surprising how few people realize what a great work Robert Bridges did for church music. Bridges was a skilled musician as well as a great poet. The work he did in connection with the pointing of the psalms and in raising the standard of hymnody was of the greatest importance. He laid the foundations for future developments in both these spheres of church music.

Those who are acquainted with *Songs of Praise* will have noticed that a number of hymns are marked Y.H. This means that they are taken from a hymn-book known as the Yattendon Hymnal. At one period of his career Bridges lived in a village called Yattendon. When Canon Beeching became the rector he invited Bridges to take charge of the music in the church. The music of the church was at the time in rather a hopeless state. Bridges set to work to improve the singing. He proceeded slowly but progressed surely. He gathered together a number of men, women and boys. He held the practices in his own house. The men would come at 6 p.m. After an hour's practice there would be supper, and then the boys and women would come. At first they practised the versicles and learned to sing them intelligently. Then they advanced to hymns and psalms. The highest ideals were set before the singers. The aim was unaccompanied singing—an aim which was largely fulfilled. At first the people were inclined to be suspicious of the innovations. But they were soon won over and their confidence gained.

County clergy should be encouraged by Bridges' work at Yattendon. He shewed clearly what possibilities exist even in the smallest village. It is so easy to despair and to resign oneself to the existing state of affairs. It is so easy to excuse bad singing by saying that there is a lack of material. But there can be good music and good singing in every church provided that there is a keen and intelligent man in charge of the music.

The Yattendon Hymnal was one of the direct results of Bridges' connection with the village music of Yattendon. Bridges was acquainted with a considerable number of good tunes for which words were not to be found in the usual hymn-books. He therefore set to work to write words for these tunes, translating a number of fine Latin hymns. The work progressed slowly, and finally the Yattendon Hymnal appeared. The book was compiled for use in the little village of Yattendon, but was to become the basis of all later improvements in hymnody. The type of hymn tune and poetry to be found in the Yattendon Hymnal is of the highest possible order. The book has been and still is a challenge to the low standard of hymns to be found in so many churches.

Bridges also set to work to improve the standard for the pointing of the psalms. He made various experiments with the choir at Yattendon and pointed the psalms in the manner which he considered correct. He set forth his ideas in an article on chanting in the Prayer Book Dictionary. These ideals have formed the basis of the new speech rhythm psalters. Bridges also made a collection of chants for his choir. It is interesting to note that he advocated the excision of all passing notes in chants. In the latest chant books—the Oxford Chant Books, Nos. 1 and 2—all passing notes have been eliminated.

In both hymnody and chanting Bridges did pioneer work. His work at Yattendon has demonstrated what can be done even in the smallest church and with the most limited material.

O. R. CLARKE.

PUBLIC SCHOOL SERMONS

BISHOP O'RORKE criticises some remarks of mine from an article on "Public School Sermons" (THEOLOGY, July, 1935), on the ground that they amount to a surrender to the claim that religion must be a "paying proposition" and be a practical help in the life of the world.

I think that the Bishop misunderstands me. I said that the boy "... wants to hear whether the Christianity he is taught ... has any relevance to the world into which he will go. He is certain to have met many people already—masters included—who are not convinced of that relevance." He is surrounded, throughout his school life, by people who are urging him to prepare himself for his career. Parents, school-masters, and his contemporaries combine to impress upon him the importance of the future rather than of the present. The objectives which they set before him will vary from the grossest materialism to the highest ideals of service for the community. If official Christianity does its duty, it will surely make him realise that the Christian ideal of service is far above that of the rest of the world; that it is for him, who has so many advantages, to take his share in raising the standard of business or professional life to that of Christianity. This is by no means the same thing as telling him that it will pay better to be a Christian than not to be one. He will frequently have to face the fact, and had better be forewarned about it, that it often pays better not to be a Christian.

By "the world into which he will go," I was, of course, thinking of the Church Militant rather than Expectant. Does a boy of 14-17 (the ages which I was discussing) worry in fact very much about his life in the world to come? He ought to think about it more than he does; but probably the most healthy way of getting him to prepare to serve God in a life everlasting is to teach him to serve God "by serving man below."

W. H. OLDAKER.

CLIFTON COLLEGE.

REVIEWS

THE CHURCH ARCHITECTURE OF PROTESTANTISM: AN HISTORICAL AND CONSTRUCTIVE STUDY. By Andrew Landale Drummond, B.D., Ph.D. (Edinburgh), S.T.M. (Hartford Theological Seminary, U.S.A.). T. and T. Clark. Edinburgh. 1934. 15s.

This work is a valuable and important contribution to a subject which has hitherto been little accounted of by many.

The author remarks in his own Preface that "When I told a friend that I was about to write on the Church Architecture of Protestantism, he replied that he was not aware that there was any!"

The book is extremely well written and the writer's style both clear and pleasing; moreover, it is certainly demonstrative of a genuine feeling for the more œcumenical spirit of our times.

Dr. Drummond expresses some hesitation at making an incursion into "the field of another profession," but as he most justly says, "the architect and the minister are fellow-workers." It is all to the good that Dr. Drummond has made the "incursion," for he sustains it not only with learning but admirable balance and taste.

The book is furnished with a Foreword from the pen of Professor Glenn Atkins, who bears witness on the part of the Protestant and Reformed Churches of "a rising recognition of the relation between faith and the buildings which shelter it, and the natural dependence upon forms and symbols." He speaks of seeking "a new *rapprochement* of faith and supporting and enriching form which is more than imitative recreation." It is "experimental and creative." Again: "What the Church is building today is growing out of the Churches today, influenced as they are unescapably by the whole force of contemporaneous culture." Professor Atkins speaks further of something not heretofore known "as now coming into—and through—the architecture, the Liturgy, and the symbolism of an always changing and always vital Christianity." How far he would be prepared to conceive of that something as being a recovery of a sense of the inner Catholicity of the Church we are left in doubt, but nevertheless he praises Dr. Drummond in developing his work along these lines in that "it marries church architecture and Christian history, outer form and inner faith."

From time to time the Anglican reader of the book will receive some severe shocks, and the over-conscious Episcopalians will be often confronted suddenly with the stern features

of John Knox! We regret that Dr. Drummond paints a somewhat unpleasant picture of Archbishop Laud, and hope that this is not the indication of an inability to credit him with any redeeming features. Dr. Drummond pours the vials of his wrath upon the narrow ecclesiastical culture of Laud and caricatures him to a degree hardly justified upon a fair estimate of his life and work.

The book opens with an excellent sketch of the evolution of Christian architecture from its origins to the close of the Middle Ages. Attention is drawn to certain important structural changes in architecture during the Hellenistic age, and which afterwards exerted a great influence upon Christian architecture. The main features of these changes were expressed in the power and adaptation peculiar to the Roman genius which "combined the logic of Greece with the mysterious charm of the East." Roman architecture was then developed by the Catholic Church in East and West and in accordance with their own way and method—the round-headed arch, the arcade, the dome. Dr. Drummond concludes that "the houses of the well-to-do citizens" afforded a safe gathering-place for the early Christians, and quotes the case of the peristyle of *Æcus* being used for that purpose. He considers that the schola or lodge-room of the numerous fraternities had great influence upon Christians who found the semicircular apse for chairman and officers appropriate. Again, the memorial chapel (*cella*) surrounded by a cemetery exerted an influence upon "the architecture of Celebration," for here the faithful partook of a memorial meal on the birthday of the departed. Dr. Drummond favours Professor Baldwin Brown's suggestion that the rough projections formed by breaches made in the walls of the Catacombs may have served to separate the sexes and also the clergy and laity. Unsuitability of pagan buildings for Christian worship led to the adoption of the principle of the basilica. The point is made that the apse of the basilica was not by any means in such a commanding position as that of the more primitive schola. Aisle and clerestory principle Dr. Drummond attributes to the influence of synagogue structure—in any case the basilican type of building was well adapted for congregational worship long before the question of the specifically Christian basilica arose.

The typical fourth-century church is very similar, comprising Atrium with fountain reminiscent of the peristyle of a private house. The oblong plan and tribunal for the President derived from the schola, its apse and *confessio* for martyrs' bones, suggest the ancient *cellæ*; its size, grandeur, colonnades, roof, and system of lighting, however, point to the pagan

basilica. It is noted that the word "kuriakon" was supplanted very soon by the word "basilica."

The complexities of worship caused the basilica to develop along new lines resulting in the cruciform building. Dr. Drummond notes the appearance of detached towers in the seventh century in Italy, due to troubled times, when they served as a defence. Finally: "The horizontal line associated with Classical tradition gave place to the vertical, and towers became integral parts of the building." All these developments, it is maintained, were determined by need rather than by any conscious attempt to symbolize the Faith. In passing to Gothic it is shewn that there was no hiatus; every constructive member of the Gothic building existed in Romanesque. It is maintained against Dr. Ralph Adams Cramm that, had there been no Reformation, Gothic would not have marched on gloriously: it was already dead when the Renaissance triumphed. The "synthesis of awful Oriental Temple and form-giving Greek genius in Gothic was not final"; as scholasticism passed, so also did scholasticism in stone. Byzantine architecture is treated broadly and described as "a successful attempt to unite with the spaciousness of the central dome the vista effect produced by aisles and nave in a Western building." There is an interesting discussion upon the subject of Christian symbolism—more attention might have been paid to the fact that the Iconoclastic controversy was intimately bound up with the doctrine of the Incarnation. It is clearly shewn that there was no decided break when Roman art merged into Romanesque and Romanesque into Gothic. An interesting point is made with regard to Germany in the sixteenth century. It was then still steeped in the Gothic spirit, "lofty roof and steep gable." The German Bible and Chorale were an antithesis to the Renaissance. We might remark that this spirit lived on in the music of Bach. The Reformation and those scholars who espoused it in North Europe moved upon religious lines—the Renaissance south of the Alps was pagan or neo-pagan. Dr. Drummond shews that there was little need for church building until a century after the Renaissance; religious warfare had much to do with this. He admits that the architectural inheritance of the Middle Ages was squandered, and that "greedy princes took every advantage of Protestant depreciation of externals of worship to be as niggardly as possible in the upkeep of churches."

Those who point to Protestant vandalism have not sufficiently realized that Gothic became unfashionable. In England, Inigo Jones first introduced Palladian Gothic. Wren described Gothic as "not worthy of the name of architecture." Tribute is paid to the Roman Church with its strong sense of continuity,

for to some extent it saved the Gothic inheritance from being completely squandered, a process facilitated by Protestant division. The problem of Protestant church building in the seventeenth and eighteenth centuries was occasioned by the fact that the old churches were ill-adapted for preaching. The retention of altar and liturgy did not obviate doctrines like justification by faith and the priesthood of all believers. The position of sacrament and ministry was altered; emphasis fell upon the preaching of the Word. It was important to erect buildings in which all could hear. On page 21 there is a charming reflection upon church interiors in Holland, where Protestantism did not interfere with the power and beauty of pure architecture. With regard to Switzerland, it is noted that the Swiss managed to adapt their churches without damaging them to the extent the Scots did. Dr. Drummond laments the fact that the architectural inheritance of Scotland was squandered, and attributes the main cause to conditions prevailing in the eighteenth and first half of the nineteenth centuries, when "vandalism and utilitarianism did their worst." The condition of many English churches during this period finds a parallel in Scotland. In dealing with the evolution of the Protestant type of church building, it is shewn that the Renaissance parted in two streams, one conservative, stiff and formal following Vitruvius, the other radical and breaking out in extravagance, refusing to countenance Vitruvius. The conservative stream may be styled Palladian, the radical Baroque. The first appealed to Protestants, the second to Catholics. Baroque was up-to-date; true it was sham, but it concentrated upon effect and could be run up quickly. G. Scott's remark is quoted to the effect that "Baroque, the architecture of humanism, asserts appearance to be all-important." Pride and self-sufficiency were its characteristics. It appealed to an age "with stilted dramas, pompous palaces, powder and paint." It was far removed from the primitive Christian ethos, yet in the German States princes, influenced by the Grand Monarch, affected a taste for it and sought to turn their capitals into a "miniature Versailles." The outstanding church inspired by this ideal is the famous Frauenkirche of Bähr at Dresden, a building arranged like a theatre. Baroque made little appeal in England. Inigo Jones developed the Palladian style, but the genius of Wren released it from slavery to formula and translated it into ordinary language. Dr. Drummond, while paying tribute to Wren, remarks upon his weakness as lying in the "abandonment of Christian symbolism for pagan and Erastian symbolism, which even the genius of Grinling Gibbons could not spiritualize." It is perhaps more than true that

pagan symbolism expressed reaction from the enthusiasm which set in with the Restoration. The remark is made that though the Prayer Book came back, the Catholic life did not, but yet it breathed and might have flowered earlier but for the non-juring schism! Dr. Drummond says that the void of Protestant negation was quickly filled by paganism, and the minority of religious men sought what comfort they might in the worship of the Supreme Being!

A most interesting account of the development of the non-liturgical meeting-house is given by Dr. Drummond, in the course of which it is said that "the dreadful buildings of the first half of the nineteenth century were no doubt the product of the industrial revolution which crushed the good tradition of Georgian craftsmanship." Dr. Drummond's account of Scots architecture during the Georgian period is well worth careful study. After 1822 it is shewn that churches of the type of St. George's, Edinburgh, completely lack interior architecture, and the really delightful and happy suggestion is made that "the art of Adam which finds such delightful expression in staircases, mantelpieces, and ceilings, might have been more freely used and bleakness dissipated by the use of brass chandeliers."

The debt that Scotland owed to "Greek" Thomson is duly noted, and there is a most useful and interesting account of how the version of Georgian architecture known as colonial grew up in America. It is remarked that the churches of the colonial type were devoid of Catholic association and suggest a Greek view of man as self-sufficient without reference to a transcendent God. A very comprehensive chapter is devoted to Protestant Church Architecture from the Gothic Revival to the Twentieth Century. K. Clark's dictum is quoted that the Gothic revival was "a literary rather than an architectural movement in origin." Other chapters follow dealing with the Modern Renaissance of Protestant Church Architecture, and Protestant Aesthetics as the Philosophical Basis of Church Architecture; there are two chapters on the Function of Church Architecture in relation to the worship of modern Protestantism and theories of worship in relation to it. Chapter VIII. deals with Tradition-alism or Modernism and the Architectural Solution. Chapter IX. discusses very fully Church Architecture and Symbolism and the Use of Arts, and the last chapter, which contains a great deal of the very greatest value, with practical suggestions for the improvement of unsatisfactory church buildings. Thus is brought to its conclusion a book of some 350 closely packed pages which display an immense quantity of patient labour and research. Moreover, the work is furnished with a good

bibliography, an index to churches of architectural importance, and a general index. The book also contains a hundred most fascinating illustrations of a very high order. It seems almost an impertinence to praise a work of this size and learning; we are grateful to Dr. Drummond for making available so much useful information. The publishers are to be congratulated for excellency of production, general outlay, and especially for the quality of the plates.

IVAN R. YOUNG.

EARLY TUDOR GOVERNMENT: HENRY VII. By Kenneth Pickthorn. Pp. x+192. Cambridge University Press. 10s. 6d. net.

EARLY TUDOR GOVERNMENT: HENRY VIII. By the same. Pp. xiv+564. Cambridge University Press. 25s. net.

When John Wilson Croker in middle age was inventing the Conservatives to the disgust of the old-fashioned Tories (1830), and the sexagenarian Sidmouth was lamenting to his contemporary Eldon the determination of the Cabinet of which he was a member "to wait and see—a determination, believe me, wholly unsuited to the exigency of the present moment (1819)"—in other words, just over a century ago, Mr. Pickthorn's weighty pronouncement of 750 pages in two volumes, followed by his election to Parliament as one of the Burgesses of the University of Cambridge, would have assumed the character of a manifesto, if not a portent, to be canvassed in the clubs and gravely discussed in reviews. Here is one who speaks of Sir Thomas More's Whiggishly high view of parliaments and their acts by comparison with kings and their blood, and Whiggish view of the force of statutes as coming from consent, and who, in discussing the economic policy of Henry VII., writes that "the well-to-do" (defined later as "neither poor nor rich") are "the natural party of law and order," and who observes with calmness that "the Georges were electors promoted to be doges and Victoria was a Jacobite." The modern reader, however, is little likely to be troubled by such considerations or by what he may possibly regard as the coruscations of the lecture room; but he can promise himself some amusement if he will read Mr. Pickthorn side by side with Campbell, Macaulay and Brougham at least in their reflections on constitutional history in relation to their own times.

The first of Mr. Pickthorn's two volumes is stated on the wrapper to be intended as an introduction to the second, but also as "a textbook for the constitutional history of the reign of Henry VII." This will explain and in a sense justify its

division, after an account of Henry's resources, into sections relating to "Council," "Judges, Justices of Peace, Force, Juries," "Parliament," "Law and Statute, King and Crown" and "Villeins and Clerics," even though from a scientific point of view some of the headings may seem as infelicitous as the statement in regard to the Council of Henry VII. that "in his time councillors were the king's superior servants diversified with a few harmless noblemen." While Professor W. P. M. Kennedy in his essay on "The Tudor Political Theory" described Henry VII. as one who "gathered up the loose ends of feudal privileges and cut them off," Mr. Pickthorn not only calls Henry VII. "the great engrosser of feudality," but goes so far as to say that "it was largely to their positions as residuary legatees and almost monopolists of feudality that the Tudors owed their ability to make the conciliar device effective not merely for central but also for local jurisdiction and administration." It may seem pedantic to desiderate precision here or in the later reference to the safeguarding of judges at the present day in contrast with those of Henry VII. "by exclusion from administrative and legislative cares," which is an inadequate statement of the position. But as in the case of the famous discussion between James I. and Coke, C.J., as to the right of the king to judge in person, there are questions involved which make a detailed study "very artificial, proper and useful," if we may apply Charles II.'s famous description of Wren's design of St. Paul's Cathedral to a subject-matter not less august, at least in the eyes of the old constitutional historians. And a writer who can speak of "the great corporation, the Church" side by side with a later discussion of the "Idea of Corporation" has no less need to be cautious in the use of terms than when he says that "it is only when legislation is completely conscious that it can grasp sovereignty or omnicompetence." Mr. Pickthorn, of course, understands what he means, but the ordinary historical student may be excused if he pleads with the constitutional historian and the jurist alike for a strict observance of the rigour of the game.

The volume on Henry VIII. has a notable advantage from the point of view of the general reader in being arranged mainly as a chronological scheme, while the abundance of references to printed sources should be welcome to those who read with professional interest and who will probably, and certainly not unjustly, describe it as in many ways for practical purposes a very useful book. The effect of the arrangement upon the contents of the twenty-three chapters is at times curious, though such a title as "Budget, and Dogma, and Dynasty" is the only one that calls attention to it. The treatment is in parts no

doubt somewhat summary—*e.g.*, as to the moral condition of the monasteries a note cites, “for the favourable view *cf.* Cardinal Gasquet and for criticism of him, G. G. Coulton, esp. *Medieval Studies*,” and two pages in Dietz. For the main lines of the history Mr. Pickthorn is content to rely on secondary authorities, nor is it reasonable to complain, though the practice of reference is carried rather far—*e.g.*, in regard to the difference between a *legatus natus* and a *legatus a latere*, in view of the importance of the matter something more might have been given than a reference to Dr. Pollard’s *Wolsey*. Sometimes he decides matters which his authority has left open—*e.g.*, the authorship of the verses which accompanied the *Assertio Septem Sacramentorum*, while attributing also to Henry VIII. himself a letter written by Pace, though no doubt on Henry’s instruction. Again, it is certainly not clear that the letter to Anne Boleyn quoted from Brewer’s *Reign of Henry VIII.*, ii (not i), 184, is a promise to get rid of Catherine at any cost; while it is a pity that when Brewer has been at pains to distinguish revocation, avocation, and advocacy—whether rightly or wrongly is not in question—to make him (and Gardiner) use one form when he used the other. These are minor points on a par with the unfortunate “*Indignatio, principis mors est*,” which shews how much harm can be done by a comma. But a more serious matter is the mistake in the date of Cranmer’s consecration, which Mr. Pickthorn places on March 13, instead of March 30, while thirteen pages later he writes with regard to the “formal judgment that Catherine had never been a wife,” that “this was work for the Archbishop of Canterbury, chief ecclesiast in England beyond dispute, and by English law the highest ecclesiastical judge without appeal. Cranmer did not even wait to be consecrated. On April 11, he wrote to the king that his grace’s marriage had become a matter of common dispute . . . and since it was his duty, ‘by you and your progenitors’ sufferance and grants . . . to direct order, judge and determine causes spiritual, in this your grace’s realm.’” As it would be absurd to presume a confusion between consecration and restoration of temporalities the passage may be noted merely as obscure, but alike in regard to Mr. Pickthorn’s discussion of the problem of Cranmer’s dual relationship to Pope and King and his description of the handling by Henry VIII. of the Pilgrimage of Grace, the ordinary historical student who confines himself to the facts may wonder a little if the problem has been properly envisaged before the constitutional historian comes to interpretation. Mere details like the conventional misquotation of the Vincentian canon, or the entry in the Index “Nullity, see Marriage,” or the statement that “Norfolk trembled a little to see a second

niece tread the red-rose path to the everlasting bonfire," may be greeted with a smile, though the last might have been emended by a reference to Macbeth as well as to *Letters and Papers*, but the writer, in describing the statute 24 Hen. 8. c. 12 as "in constitutional history . . . the most important of the sixteenth century, if not of any century," raises an issue greater than can be solved by rhetorical questions, and the reader who considers his exposition side by side with Blackstone's famous chapter "Of Præmunire," written from a different angle, may wonder if we shall ever understand Cranmer or Wolsey or Henry himself if we insist upon the methods of interpretation of a later age. By contrast it is only fair to call attention to the skill and ingenuity with which the narrative has in general been knit together, and the vigour with which the proceedings that led to the downfall of Wolsey is described, even if we boggle a little at the rather surprising comment on the hair shirt: "And so near did he come to More; and not so very far after all, nor in all ways so much below Gregory VII. at Spalato and Becket at Canterbury."

CLAUDE JENKINS.

NOTICES

THEOLOGIE UND PHILOSOPHIE BEI VON HOFMANN. By Martin Shellbach. (Beiträge zur Förderung christlicher Theologie, Bd. 38, Heft ii.) Gütersloh, Bertelsmann, 1935. Price 5 M.

In this study, the author gives us a fresh analysis of the theology of J. C. K. von Hofmann (1810-1877). He does his best to vindicate von Hofmann's orthodoxy on the new regnant standards of German Confessionalism. It is argued, for instance, that von Hofmann really owed little to Schleiermacher, in spite of a widespread opinion to the contrary. He was too good a "theologian" to suppose that he could glean from "philosophy" much that was of serious import. Nevertheless, the spirit of the age in which von Hofmann lived was such that he did not succeed in totally escaping the baneful attractions of metaphysics. A certain *Gedanken-verflachung* (p. 200) in his teaching, for instance, must be attributed to the unfortunate influence of Schelling. But by his emphasis upon the importance of History, von Hofmann was saved from the worst allurements of speculative reason. In fact, in von Hofmann's analysis of the relation between "History" and "Revelation" (*die Geschichte [ist und bleibt] nur ein Moment an der Offenbarung, nicht aber [wird] die Offenbarung ein Moment an der Geschichte*, p. 200), Herr Shellbach would discover apparently his chief contribution to theology. This side of his teaching found its systematic expression in *Der Schriftbeweis*, published between 1852 and 1856.

Scattered through the book is some interesting incidental material on the Dialectical Theology (e.g., about Brunner, Bultmann, and Gogarten).

F. L. CROSS.

A PHILOSOPHY OF FORM. By E. I. Watkin. Sheed and Ward. 16s.

We have here a restatement of the Catholic philosophy of life based upon the principle of contemplation. It is in two parts, the first of which deals with certain definitions and the second with four special types of contemplation.

Part one may be briefly summarized as follows. Form is the "thusness" of an object, that which constitutes it what it is. This "thusness" of all objects is eternally pre-existent in the mind of God. We have in fact in the first chapter a clear and fresh statement of the Thomist metaphysic. Chapter two aims at demonstrating the relation of contemplation to action—i.e., that the former is more perfect than the latter. Contemplation is defined as intuition of form. To enjoy an object means either to contemplate its form or to enter into vital union with it. Now in the life of God these two types of enjoyment are merged in an identity, whereas in the life of the creature contemplation leads on stage by stage towards vital union with the Divine. In the third chapter there is a strong and perhaps rather unexpected affirmation of the primacy of intuition. "All knowledge from the outset, even the most elementary sense-perception, involves a direct apprehension or intuition of form, though there are grades of this, and man's apprehension of form is strictly a sub-intuition, just as the animal's apprehension is sub-intelligence and the plant's sensitive-ness sub-sensation." Chapter four discusses the relation, within the creature, of vital union to contemplation. This chapter is difficult to summarize, but the gist of it appears to be that although man as a concrete being seeks vital union with concrete being outside himself, and can never be satisfied with the contemplation of form alone, nevertheless certain forms of vitalism are dangerous and misleading. Chapter five seeks to demonstrate the supreme value of contemplation as the source of freedom and unity, an activity at once so receptive and so intense that it seems repose—the more so the more profound its object. This is, in some ways, the core of the book.

Chapter six will, we think, interest very many today, for it seeks to bring the conclusion of the preceding chapter into connection with modern attempts at constructing a planned society. In such planning the author affirms that there must be leisure for all, of such a kind that every man will be enabled to practise the manner and kind of contemplation for which he possesses the attraction and the aptitude. "The vast developments of machinery have made it no longer either necessary or justifiable to confine leisure and contemplation to one class, a small minority. Manual labour will therefore come to be regarded neither as the degrading stigma of the working class, nor, as in Russia, as man's most honourable function, but as a valuable supplement for all of the contemplation in which man's true dignity and specific happiness consist." The chapter ends with a reaffirmation of transcendent theism, and attacks what it conceives to be the false monism of a totalitarian state, whether Fascist or Communist.

The second part of the book describes in turn the four possible species of contemplation. The first of these is speculative, which may be either scientific or metaphysical. (This chapter includes a vigorous restatement of the proofs of God's existence, with special reference to Kant's familiar criticisms.) The second form of contemplation is æsthetic. (Here there is a lively discussion of Professor Housman's *Name and Nature of Poetry*.)

The third type is axiological contemplation concerned with values. (This chapter chiefly centres round a discussion of Dr. Nygren's *Agape and Eros*.) Finally we have the contemplation of absolute form, which is pre-eminently religious.

The book is certainly a persuasive plea for rethinking the matters of which it treats. We wonder how far the author has given full weight to the possibility that *creation* may be a loftier thing than contemplation, and that we share in the Divine life most fully when we *create*.

Incidentally Mr. Watkin was a lay-convert to Rome in 1910, born in 1888, educated at St. Paul's School and graduating at New College, Oxford, where he took a first in Greats in 1911. His indebtedness to Wust, Lossky, and Maritain (whom he has translated) will be obvious to most readers, but this does not detract from the originality of his mind; and he has succeeded in producing a fresh and stimulating treatise, which should do something to help forward clear thought both outside and inside his own communion.

A. C. BOUQUET.

THE ACHIEVEMENT OF T. S. ELIOT. By F. O. Matthiessen. Oxford. 7s. 6d.

Mr. Matthiessen's "Essay on the Nature of Poetry" contains a number of passages—notably the comparisons with Arnold and Henry James in regard to technique, a concise elucidation of *The Waste Land* and a stimulating discussion of the use of "light" images in the choruses of *The Rock*—which manifest a maturity of critical perception; yet as a whole it seems to lack organic unity, and, as a result, often to achieve continuity at the expense of profundity. The weakness in Mr. Matthiessen's policy amounts virtually to an attempt to co-ordinate two critics, T. S. Eliot and I. A. Richards, whose "values" are somewhat disparate. He is, also, perhaps too conscious of the mistakes of previous critics—specifically the increasing tendency to give inordinate importance to the ideological background of Eliot's poetry—and consequently over-intent on vindicating him from resultant misconceptions. As a primary contention no intelligent reader will care to gainsay that "you begin to understand Eliot precisely as you begin to understand any other poet, by listening to his lines, by regarding their pattern as a self-contained whole. . . ." It is important to stress the integrity of the work of art, but, although acceptance of doctrine must perforce remain irrelevant from the process of appreciation, with Eliot the cleavage between form and content cannot be so easily established. Eliot himself admits this in the preface to *The Sacred Wood*, and it is on this point that Mr. Matthiessen's policy fails. There is an organic consistency throughout Eliot's thought which makes it impossible to talk about his poetic theory or practice without due consideration of parallel developments in other spheres of his critical activity. Here there is altogether too little mention of Gourmont, Hulme, Maurras, Babbitt and the movements which influenced the most formative part of his career, and no account is taken of the ontological significance of Symboliste poetry in connection with his critical values.

Mr. Matthiessen is perfectly aware of the difficulty of maintaining an adequate perspective while paying "a close attention to technique" and is led to compromise both in the wording of his subtitle, and in making "an experiment in organization" of his book in an attempt to comprehend

a host of variegated issues in a single pattern. These latter remain digressions, however important and provocative, rather than integral elements: he is content to state, for instance, "It is increasingly apparent that the renaissance of the New England Mind, from Emerson and Thoreau to Emily Dickinson, felt a deep kinship with the long-buried modes of thought and feeling of the seventeenth century," and leave further demonstration to "a still unwritten chapter of American intellectual history"; and, later, to remark "no more than Henry James can Eliot be understood without reckoning with the Puritan mind" without relating Eliot's theory of the "objective correlative" to the reaction from centrifugal individualism in New England society. There is also little distinction between notes and text, matter proper to one being often relegated to the other.

Mr. Matthiessen writes with vigorous assurance and moreover performs a valuable function in making available important matter from as yet unpublished essays and lectures. Clearly he found it impossible to confine himself to his self-imposed limits, and his study of Eliot's "Achievement" suffers accordingly by inviting considerable co-operation from the reader.

J. KAESTLIN.

THE IDEA OF SALVATION IN THE WORLD'S RELIGIONS. By J. W. Parker.
Macmillan. 6s.

If some of the former vicars of Norton Subcourse, Norwich, who, if they wrote anything, wrote diaries concerning the pleasures of the table and of the chase, could come alive again, and read this book by the present vicar, they would doubtless be very much astonished. And it is a matter for some surprise that a country parson, with no libraries close at hand, no acquaintance with Oriental languages, and no friends among Eastern believers, should have produced so ambitious a book.

Mr. Parker raises the tremendous questions, From what does mankind need Salvation? By what or by whom is mankind saved? and Where does Salvation bring him? Primitive religions, philosophies and religions of Greece, Babylonia and China, Zoroastrianism, Hinduism, Buddhism, Jainism, Judaism and Christianity are laid under contribution. All this is done most clearly and intelligently, the material being so skilfully handled that the reader has no sense of intellectual indigestion as he takes his varied meal.

I am not in a position to say how far a first-hand knowledge of Oriental sacred literature would have improved Mr. Palmer's book, but an educated Brahmin or Buddhist monk could have made a few points more clear. The author is not quite at his ease, for instance, in speaking of Hinduism and Buddhism as creeds without hope. "Sir," the Hindu or Buddhist might say, "do you not admit that the *self* is the root of all evil, and the object from which we most desire to be saved? A religion, then, which promises the absorption of the self into an ultimate impersonal self, or which demonstrates that the self is nothing but a stream of consciousness without a perceiving ego, is surely the most hopeful of all?"

It is hardly necessary to say that the answer to man's need for Salvation is, for Mr. Parker, the Christian answer. The quietness of the argument will blind no one to the fervour that lies behind. The book is the product of patient research, serious thinking, wide sympathies and good judgment. And it is written by a genuine lover of our Lord.

ÆLFRIDA TILLYARD.

THE PRE-NICENE CHURCH. Papers read at the Summer School of Catholic Studies held at Cambridge, July 28 to August 6, 1934. With a Preface by Father C. Lattey. Burns Oates and Washbourne. 7s. 6d.

These interesting lectures were delivered a year ago to a Roman Catholic audience at Cambridge. For the purposes of reference the worth of this volume is impaired by the fact that there is no index. Out of these twelve lectures the one of outstanding importance is Dom Cabrol's careful consideration of the Eucharist during the first three centuries. We give his conclusions without comment: "Of all devotions, that which holds the first place, which seems even to absorb all the others, is the Eucharist, the Mass. It is the prayer of prayers. It is almost the only function at which all the Christians of those days met together. Baptism, Confirmation and Holy Orders are so closely attached to it that they are inconceivable without the Mass. When the dedication of churches was constituted, the rite, in our own day so complicated, consisted, beyond the procession of relics, almost entirely in the celebration of the Mass." Father Manson examines the doctrine of the Holy Trinity in the Pre-Nicene Church. He is a little inclined to forget the large share taken by heretics in the development of the doctrine of the Church, for by way of opposition the heretics compelled the Church Councils to put forth doctrines distinctly unwillingly. It is remarkable that the Montanists were the first to apply to the third member of the Trinity the name of divinity, a point worthy of attention. Throughout this book explicitly and implicitly grave stress is placed on the doctrine of development, and it is plain that in this respect Cardinal Newman is coming into his own. Modernism is another of the legacies he bequeathed to the Roman communion, and it is not a little remarkable that the very day he entered this communion Renan deliberately forsook it.

R. H. MURRAY.

CONSTITUTIONS AND CANONS ECCLESIASTICAL, 1604, LATIN AND ENGLISH. With Notes by J. V. Bullard, Proctor in York Convocation, Member of Legislative Committee of the Church Assembly. Pp. xix+2-214. Faith Press. 6s.

STANDING ORDERS OF THE CHURCH OF ENGLAND: AN ATTEMPT TO STATE WHAT CANON LAW IS NOW IN FORCE. By various writers. Edited by J. V. Bullard. With Foreword by His Grace the Archbishop of York. Pp. viii+136. Faith Press. 4s. 6d.

The edition of the Canons of 1604 published at the Clarendon Press in 1923, with introduction and notes by the late Mr. H. A. Wilson of Magdalen College, Oxford, received recognition not only as a superb example of editing, though the introduction might have been longer with advantage, but as one of the most beautiful books ever issued from the Press. Mr. Wilson explained as one of the objects of his notes the design "to indicate the points where there is a difference of some importance or interest between the two versions, Latin and English, in which the Canons were printed and published, and of which probably both were enacted by the Convocation and received the sanction of the Crown." In his text, however, he printed only the English version. The "original Latin text" is now reprinted by Mr. Bullard, who observes that "the variations between the original text and the ordinary unauthorized text in English invited

annotation," and even goes so far as to say that in Canon XII "the English translation here is deliberately guilty of a gross mistranslation and misrepresentation," and that in Canon XXXIV "the English title 'The Quality of such as are to be made Ministers' attempts to cover up the false rendering of the passage noted above in Canon XXXII, but does not represent the original Latin." On the issue involved in the divergence between Mr. H. A. Wilson's point of view and Mr. Bullard's, the professional student will probably have no great difficulty in arriving at a decision that the matter is less simple than it appears to the latter, nor is he likely to be greatly impressed, if he be a mediævalist, by the force of some of the inferences which occur to the writer's mind as he annotates. A single opening, for example, shews in regard to canonical obedience, a distinction drawn between swearing obedience "before the Bishop" and "to the Bishop," and the observation that the name Thomas de Capella "suggests that Thomas was a Chaplain."

The second volume, after a brief Foreword and still more brief Introduction, presents five essays, in which Mr. P. G. Ward deals with the past and present of Canon Law in the Church of England and the editor with difficulties in revision, Archdeacon Ackerley enquires what survives of Lyndwood's *Provinciale* and the editor considers what survives of the Constitutions and Canons of 1604, while Professor Relton sketches a suggested experiment in Church self-government under the title "Solvitur ambulando." In an Appendix the editor devotes five pages to the subject of Definitions in "Canon Law." The Archbishop of York expresses the view that more has been retained as possessing some measure of current authority than is actually operative, and in regard to some of those "standing orders" retained the reader will observe, not without laughing, occasionally the editorial glosses, especially where an effort has to be made to escape from the consequences of the writers' own principles. It is certain that the comment on an effort to carry into practice, for example, a suggestion that "the universal disuse of the tonsure . . . should properly be authorized by fresh legislation in the Convocations" would be "Solvitur ridendo," and it is by no means sure whether, for the progress of reform, the result of the adoption of Dr. Relton's proposals would be succussion or tollutation.

C. JENKINS.

THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev. Translated by Donald A. Lowrie. Pp. 130. Student Christian Movement Press. 3s. 6d.

This little book is a great book. The accuracy of the translation must be taken in faith; but it runs well. The gist of the book is that we are living in an age of apocalypse—i.e., of a revelation of judgment upon history, culminating in the War and its consequences. It is often said that another world-war would be the end of civilization. It is not so often seen that the first world-war unchained devils that have not yet been mastered. Western civilization is on the verge, nay, in the first stage of chaos. The worst evil of this chaos is the submergence of human personality. The new collectivisms in which man has taken refuge in some great nations—Sovietism, Fascism, Naziism—either begin or end by dictating the forms of national life and culture; they are either openly hostile or ultimately fatal to the freedom of personality. Man seems unequal to

the task of reordering chaos or regaining peace. "Spiritually, he is completely disorganized. He has lost his spiritual resistance to suggestion and possession." He is becoming a helpless victim in the grip of impersonal cosmic or social forces. He is in danger of degenerating into either animalism or machinism.

Berdyaev insists that only a new revival of Christianity can save the modern world—a new revival, for Christianity on its human side is undergoing judgment like the rest of history.

This last chapter is not as powerful as the indictment of the world; but it is full of food for thought—*e.g.*, its closing confession that "the true and final renaissance will probably begin in the world only after the elementary everyday problems of human existence are solved for all peoples and nations."

The chapters on dehumanization and the new forces in the world's life are masterly surveys, with penetrating judgments expressed by the way—*e.g.*, the difference between liberty and liberalism, between freedom of thought and free-thought; the comparisons and contrasts between Communism, Fascism and Naziism; the condemnation of the new nationalism and still more the newer racialism which are forms of possession by idolatry and polydemonism; and the distinction between barbarism as a stage of evolution and bestialism as a step in degeneration.

LEWIS B. RADFORD, Bp.

THE HERITAGE OF SOLOMON. By John Garstang. Williams and Norgate Ltd. 20s.

The Temple of Solomon marks a half-way house in the history of Israel. For our understanding of the thousand years which followed its foundation we can turn to almost contemporary records; for the thousand years which preceded it we have to face the more difficult yet fascinating task of sifting Hebrew tradition through the sieve of archaeological research. For this we can have no better guide than Professor Garstang, whose recent work in Palestine, culminating in his *Joshua, Judges*, has proved quite epoch-making in this field.

Post-War excavation has thrown an unexpected flood of additional light upon the Holy Land. Biblical archaeology is again "good copy" in the popular press, and it was time that a scientific archaeologist with no theological axe to grind should explain precisely what the new discoveries do, or do not, prove. The present volume makes it clear, for instance, that they in no way challenge the accepted position of the Higher Criticism in respect of the Biblical text.

Yet the popular notion that excavation has "proved the truth of the Bible" is not, it would seem, altogether wide of the mark. This book, perhaps all the more cogently for its indifference to the point, will enhance the prestige of the Old Testament as an historical record. The discovery, for example, of alphabetical Hebrew writing of a date far anterior to Moses, while it certainly does not establish the Mosaic authorship of "J," nevertheless opens up the possibility of very ancient written records underlying the earliest Biblical documents. Indeed, the evidence often favours a solid foundation even for the later "D" and "P" insertions.

Thus a striking *volte face* of modern scholarship is its acceptance of the post-Exilic chronology of the Conquest and Settlement period. Once

more the Exodus is thrown back to the fifteenth century, as in the days of Ussher; and the orthodoxy of yesterday, which ruthlessly mutilated the Biblical narrative in the interests of a thirteenth-century Exodus, and telescoped the Joshua-Judges period into a bare two hundred years, is now in turn discarded.

Similarly modern archaeology sees no reason to doubt the fact of Abraham, Joseph, Moses. Joshua's name has turned up on a cuneiform tablet. Independent evidence does not discredit the Hebrew migration from Ur, the clash between Abraham and Amraphel (Hammurabi) in Canaan, the Sojourn in Egypt, many of the strange events of the Exodus, the theophany amid the lurid shadows on the volcano Horeb, the crossing of Jordan on dry ground, the collapse of the walls of Jericho, and so on.

Above all, the evidence accumulates to confirm the stupendous miracle of Israel's achievement in the moral and religious sphere. Perhaps the most absorbing section of the book before us is its vivid account of the welter of races, nations, laws, customs, and religions out of which the tiny community of Israel was suddenly distilled like a gem, comparatively, "of purest ray serene." No merely natural evolution explains it. *"Others of the same race remained all the time pastoral and morally non-progressive. They alone, by their unique contacts and their unusual experiences, were enabled to approach within sight of the Truth."*

Thus through the matter-of-fact evidence of exhumed potsherds, stones, and long-discarded trifles, the archaeologist builds up a picture of the Israel of pre-Monarchic days, obviously pulsating with life and thrilling with the consciousness of its Divine mission. Throughout this scholarly book shines forth, as though despite itself, the sense of something unique, something supernatural lying behind the facts of Israel's amazing story. *"This special factor was their unique religion; and the result does more than demonstrate the undying faith and tenacity of purpose on the part of Israel's leaders. It shows that something must have happened to transform this erstwhile clan of nomads into a theocratic unit bound together to such an unusual degree by a moral purpose."*

A book like this restores the pre-Prophetic Old Testament, too long neglected, to its proper place in the foundations of theological study. Here we find a lucid analysis of the pre-historic ingredients which contributed towards the Biblical conception of the Holiness of God and Man, upon which the Prophetic and ultimately the Christian dogma rests.

The book is illustrated by interesting maps and pictures.

STEPHEN L. CAIGER.

OUR HERITAGE IN PUBLIC WORSHIP. By D. H. Hyslop. T. and T. Clark. 10s.

A fine devotional spirit, competent liturgical knowledge, insight into the Spiritual ideas enshrined in the great liturgies of the past, and familiarity with psychological principles have gone to the making of this book; to these qualities must be added a lucid and attractive literary style. The author begins with two chapters on Types and Psychological factors in worship and then proceeds in three more to trace the development of Christian worship in East and West. This is followed by two chapters on Lutheran and Reformed worship, and one on Anglican worship which is the weakest in the volume. A chapter on Quaker worship leads to a useful

statement on the value of silence in worship. While the sympathies of the writer appear to go with the Latin rite, the chapter on Eucharistic worship seems to favour the Eastern, and it is a serious omission here that next to nothing is said of the Scottish Liturgy and of the English Prayer Book of 1928. The importance of weekly and daily worship, Symbolism, Prayer and the declaration of the Word is emphasized in four concluding chapters.

Coming as it does from a Presbyterian, in whose communion no liturgy in the ordinary sense of the word has any authoritative position, the book conveys the impression of a certain amateurishness and lack of judicial decision. An intelligent reader can hardly escape the feeling that Mr. Hyslop has himself had little practical experience in using anything like a full liturgy; his analysis of the respective values of liturgical forms, excellent though it is, is not so much bookish as at various points strained and over-elaborate. This may in part explain the writer's admiration for the "scissors and paste" liturgy of the (modern) Catholic Apostolic Church, his assertion that the Roman "is the most moving rite and noblest liturgy in Christendom," his exaggerated sense of the value of the "Mystery" element in worship and his extraordinary suggestion to employ the consecrated Elements "in our morning (non-Eucharistic) service as a focus for adoration." Of this last suggestion he writes: "There upon the Holy Table would rest the Holy Bread, and before this and through this we would adore God." Elsewhere he tells us that this innovation would correspond to the Elevation of the Host in the Roman or to the Great Entrance in the Eastern Rite.

Mr. Hyslop is unduly pragmatic when he defends transubstantiation as "a method of conserving a rich and full sacramental experience," and the invocation of Saints as "an expression of the interdependence of all souls."

Enough has been said to shew that Mr. Hyslop's is a courageous and even an audacious work, but he writes with such large-hearted toleration and persuasiveness as almost to disarm criticism. We wonder what the General Assembly of the Church of Scotland would think of his book! That staunch Protestant, Principal Macgregor, to whom the work is dedicated, must have received many shocks as he listened to the substance of it, which was delivered as the Kerr Lectures for 1933.

There are, for a work of considerable detail, very few slips. "Edmond" (in the preface) for "Edmund Bishop, H. F. Taylor for A. E. Taylor, "Scottish Communion Service" for Scottish Communion Office, are trifling; but the statement that the sermon or homily at the Eucharist was abolished in 1552 is wrong, that the Ambrosian Rite is now in use at Milan is inaccurate, and the suggestion that an ordinary morning service should be a "shadow Eucharist" is historically misleading.

We commend Mr. Hyslop's work as an interesting and thoroughly practical essay in estimating the value of ancient liturgical forms for the purpose of modern worship.

W. PERRY.

BLIND MOUTHS. By Thomas F. Tweed. Arthur Barker, Ltd. 8s. 6d.

This is a most unusual novel, calculated to stimulate the interest of any reader; it may inspire wholehearted admiration, or provoke strong denunciation, but one cannot avoid sympathy for the sincerity with which

the author expounds his faith. Mr. Tweed has taken a very old story, that of the life of Jesus of Nazareth, and rewritten it in the modern setting of a Fascist Central Europe. It is often hard to recognize Jesus in Johann Zimri, but many of his words and acts spring from a similar environment to our Lord's, and both of them met a violent death from the mob whose friend they rightly were. The book reminds one somewhat of *John Inglesant* in the way that exciting incident and theological discussion are weaved together. The style is admirable, and the final chapters are full of a poignant beauty which comes near to real greatness. Occasionally the prose becomes too elaborate and artificial, possibly owing to an over-liberal use of epithets.

Mr. Tweed implies that if Jesus were to come back to the world the ecclesiastical leaders, the statesmen, and after a time even the common people would combine to bring about His destruction, a lesson previously taught by Dostoevsky in his fable of the Grand Inquisitor. Possibly this might be true in a Fascist or Nazi state which was emerging from conditions of famine and poverty and already lingering on the brink of a European war. On the other hand, the author seems to assume that Christianity is necessarily pacifist, and that official churchmanship must be out of touch with the mind of Christ.

Several of the old objections to historical Christianity reappear in the more theological arguments of the book. Thus on p. 253 St. Paul is accused of perverting the simple teaching of Jesus by the introduction of pagan ideas. "It was Paul who created the Christian Church out of a jumble of truth and old pagan festivals, but the name is about the only thing it has in common with the humble simplicity of the man whose teachings supplied the inspiration." Among many other curious ideas put forward by Mr. Tweed we may mention his view of sin: sin leaves a mark on the human soul which can never be eradicated, even in the next world, and evil is therefore punishable by a gnawing remorse far more torturing than any flames of hell, for which the Churches are denounced. His doctrine of man is largely pantheistic: the soul in man is a real part of God, which after life returns to God, "to wait for that time when the world should be made perfect and God and Man should be One." In fact, there seems to be no essential difference between God and man. Mr. Tweed would appear to reject the doctrine of the Incarnation, though he hints at a virgin birth in the case of his Johann. So, too, he rejects the view that redemption was wrought on Calvary: "He died in the Garden of Gethsemane, when He had agonized, when His spirit had been broken. . . . The actual physical torture was so trivial that, as He clearly showed by His silence before the judges, He neither felt nor cared what was happening to His Body." This seems a rather serious misunderstanding of the Gospel narratives, which make it plain that the silence of Jesus was deliberate.

The God proclaimed by Johann Zimri is almost as remote from the world as the impersonal Spirit of Hinduism. He is not interested in weddings and the joys and sorrows of human life, though apparently He is in politics. Moreover, He cannot really be prayed to as a Father; He is "above all human understanding, infallible and perfect. How, then, can one ask for mercy and forgiveness either for the living or the dead?"

Thus it would seem that the faith of Johann Zimri, in spite of his obvious sanctity and good intentions, could not win the salvation of the

modern world. There is, no doubt, much that is archaic, some, perhaps, even wrong, in the Christian Faith as interpreted by the Church. We are grateful to Mr. Tweed for stimulating our imaginations, and giving us both an exciting and beautiful story, but we remain sure in our belief that "the faith once delivered to the saints" is still sufficient for our salvation.

F. R. ARNOTT.

THE DOMAIN OF SELFHOOD. By R. V. Feldman, M.A. Allen and Unwin. 10s. 6d.

Modern thinkers are increasingly ready to recognize the permanent value and importance of the philosophy of the great Christian Schoolmen of the Middle Ages. It is not therefore surprising to find a modern Jewish philosopher claiming a similar recognition for Maimonides and the great Jewish thinkers. But Mr. Feldman is no mere mediævalist: he is an avowed disciple of Kant, Lotze, and Fichte, and has no hesitation in predicting that "some form of unsolved Hegelianism may be the dominant philosophy of the near future. But he rightly claims from his Jewish heritage the insistence on a Creator God who is the object of worship as against the "impression that religion is chiefly utilitarian in value." "A God about whom we had no revelation save that he is an assumption to clear up gaps in our knowledge would be nothing but a cosmic tinker whom we could neither venerate nor love." He even seems to claim that reason can give us a God of Love.

Mr. Feldman's method is a study of the fact of "Self-Respect" and its implications. Its meaning he carefully analyzes in Part IV., and it would have been a help for the reader if this section had come earlier in the book. On this he bases his "Heautology," whose "main function . . . is to establish and describe the reality of a domain of selfhood intermediate between God and the world of ideas." In line with the historic Jewish tradition and in contrast with modern Immanentism, he insists on the essential dualism between the "is" and the "ought to be," and finds in that a vindication of Monotheism.

The book is interesting and important: and we hope that the author will fulfil his promise to develop his thought more fully. But we hope that he will also purge his style of the use of pedantic and unusual words, which are often quite unnecessary, and that he will spare his readers the mental strain involved in his bewildering use of kaleidoscopically changing metaphors. Clarity of thought is not assisted by such a sentence as the following: "The voices of the cosmopolis, or the temporal city of God, like the drops of water falling in some cave of self-discovery, are but the audible pulsations of the heart of flesh, the coursing and palpitating blood that flows from the hidden life of world-shaping and self-moulding powers drawing in their train, like fiery chargers, the chariot wheels of God."

PERCY HARTILL.

THAT STRANGE MAN UPON HIS CROSS. By Richard Roberts, D.D. Allenson and Co. 3s. 6d.

The title is a quotation from George Tyrrell's letter to F. von Hügel: "What a relief if one could conscientiously wash one's hands of the whole concern! But then there is that Strange Man upon His Cross who

drives one back again and again." The aim of this book is "to show that there is an intelligible continuity in the gospel story and that the Cross was its inevitable issue." The first chapter is a study of the personality of Jesus in its impact upon human personality in the days of the Gospel and today. The other three chapters depict respectively the Teacher who rejected the methods of bribery, sensationalism and coercion; the Man of Action who saw "no alternative but to deliver the challenge of the Kingdom to the massed forces of obstruction and reaction in Jerusalem; the Crucified in all the splendour of a death which revealed supremely the two forces of His life, love for man and faith in God. An epilogue takes Rogue Herries' final judgment on his life, "One fine hour is enough," as the text of reflections on the one fine hour of a man's life when he enters into the meaning of the one fine hour of Calvary. It is a thoughtful book, with suggestive parallels by the way between the forces at work in the world of the Crucifixion and forces at work in the modern world; and it is a book in which boldness of treatment of its great theme is tempered with reverence.

LEWIS B. RADFORD, Bp.

MAGISTRI ECKARDI, OPERA LATINA: (i.) Super Oratione Dominica. (ii.) Opus Tripartitum: Prologi. Leipzig: Felix Meiner. M. 2.50 and 3.50.

These two brochures, of 34 and 51 pages respectively, form the first instalments of a proposed complete edition of the Latin writings of Meister Eckhart. His German works have long been known and much discussed by the interested since Hegel's time, but his Latin compositions were ignored until some of them found an editor in Denifle in 1886. It then became apparent that the thought of Eckhart could not be properly understood from his vernacular sermons alone. The intention of the present series is to complete what Denifle began, issuing the whole of what remains of the Latin works in parts, to be continued until 1937, which will be, as the Preface reminds the reader, 610 years from the death of Eckhart. This learned and admirably printed edition comes out under the auspices of the Roman Dominicans of St. Sabina, but the actual editor of the short treatise on the Lord's Prayer is Dr. Raymund Klibansky, already known for his work on Nicholas of Cusa, and the editor of the Prologues is Fr. Hildebrand Bascour, O.S.B.

The treatise on the Lord's Prayer follows the usual scholastic lines and exhibits little of those more daring speculations or expressions which brought Eckhart into trouble with the authorities of his Order, but here and there the editor refers in his notes to some parallel exposition, *multo audaciorem*. The Prologues are some of the scanty remains of a once considerable work, containing expositions of many books of Holy Scripture and much other matter. Here we have the "Conspectus" of the whole work, the "General Prologue," the Prologue to the *Opus propositionum*, and the brief Prologue to the *Opus expositionum*; the Prologue to the second division of the Tripartite Work, called *Opus questionum*, is no longer extant. Eckhart tells us that he undertook this work at the request of some of his brethren of the Preaching Friars who wished to have a short statement of his general teaching and exposition of Scripture. In the First Part he will discuss such subjects as Being, Nothing, Unity, Truth and Goodness; in the Second Part he will deal with Questions

in the order in which they are treated by the *venerabilis Frater Thomas de Aquino*. The Third Part will be devoted to Scripture and will include an *Opus sermonum* on scriptural texts.

To anyone interested in the later scholasticism this series will probably prove indispensable. It would appear, however, from a letter printed in the *Times Literary Supplement* of 18th July this year, from the pen of Professor Powicke, that much opposition has been raised in Germany to this series on such grounds as that Dr. Klibansky, the learned editor of the first brochure, is a Jew, and that the whole series is under the general editorial charge of Fr. Gabriel Théry, a French Dominican. All this will be noted with deep regret by lovers of true scholarship and of the traditional freedom of the republic of letters.

W. R. V. BRADE.

GRACE AND MORALS. By the Rt. Rev. A. W. F. Blunt, D.D., Bishop of Bradford. A. R. Mowbray and Co. 2s. 6d.

This title was a wise and happy choice. Eight of the eleven sermons or addresses here printed are deliberate or virtual vindications of the Christian standards and ideals of morality in answer to the antichristian tendencies of modern fiction and philosophy and in correction of well-meant but ill-aimed Christian teaching. The book contains three sermons preached before the University of Oxford on the Christian moral ideal of St. Paul in relation to Jesus, Plato and Stoicism; a lecture to Liverpool University students on the question "Are Christian moral standards out of date?"; a London sermon on the Saints; a Cambridge University sermon on Abiding Consequences; a country sermon on the Sacramental Principle; a lecture to the Liverpool Church Union on the Church of England; an address to the Bradford Anglo-Catholic Congress on the Holiness of God; an article in the *Expository Times* on Prayer; and a presidential address to the Bradford Diocesan Conference on the Anglican Clergy. These writings are full of the results of deep and clear thinking packed tight and put tersely. Dr. Blunt suggests that St. Paul's picture of the ideal man is a transcript of the tradition of our Lord's character. "St. Paul has for ever made Christian morals an *imitatio Christi*; as such they must always be derivative." He finds the stock virtues of Greek ethics transformed in St. Paul's list of fruits of the Spirit; wisdom appears as faith, justice as love, courage as joy; temperance appears under that name, but as self-discipline towards the ideal rather than an element in the ideal itself. There are telling indictments of spiritism, hedonism, and indifferentism; there are striking sentences on nearly every page—e.g., "Plato's ideal is the mystical philosopher, St. Paul's the grateful penitent," "The Stoic is the classic instance of benevolence without charity," and again, "The saints are the great eccentrics of humanity, for they are the great concentrics of God." There are clear and brief analyses helped home by a few numbers and letters—e.g., the uniqueness of the Cross, the place of worship in religion, the senses in which the Church of England is more than English. Finally, it is a fearlessly honest book; it points out the real weaknesses of the Church of England and of the Anglican clergy.

LEWIS B. RADFORD, Bp.

PREACHING AND THE MIND OF TO-DAY. By Prof. G. G. Atkins. T. and T. Clark. 6s.

GOD'S SEARCH FOR MAN. By Karl Barth and E. Thurneysen. T. and T. Clark. 6s.

The first named of these books is not a treatise on the art of preaching nor a guide to the construction of sermons, but a rather disconnected series of chapters on the vocation of the preacher, the changed conditions in which his message has to be given, and the altered technique necessary to meet those conditions.

When Archbishop Davidson, in an unusual burst of outspokenness for so reserved a speaker, commented on the indifferent quality of much Anglican preaching, some rather resentful reflections were aroused. The Anglican standard of preaching, as exemplified by Illingworth's *Sermons in a College Chapel*, or by Scott Holland's great sermons at St. Paul's, was upheld as unequalled in its presentation of Catholic truth in felicitous and persuasive language. But it was forgotten that these preachers belonged to an age when leisure to prepare was matched by leisure to listen, and the modern preacher, even if he may secure the former, cannot count on the latter. To-day the ten minutes' talk is as much as most hearers will endure. One of the leading members of the Religious Subjects Committee of the B.B.C. has recently explained to a group of clergy that what the listening public wants is not eloquence or oratory, but "a short and intimate fireside talk," and there are few preachers as yet who have adjusted themselves to this requirement. Dr. Joseph Parker, of the City Temple, who used to address literally thousands every week, said: "The people can have great preaching if they want it. It is for them to lift the pulpit back to its ancient regnancy, when its message was a fact and a force in the land." At present there is little sign of any such desire. Even among Free Church worshippers there is a decided falling off in the power of the pulpit, and the younger generation demand "early services" with brief and bright sermonettes to enable them to spend the rest of the day out of doors.

It is more difficult for the Nonconformist than for the Churchman to adapt himself to this demand, if indeed it is a demand which ought to be met. Little help is forthcoming from Dr. Atkins' pages, though there are many dicta which the preacher may well ponder. Oliver Wendell Holmes' advice to "depolarize your terms" is wisely urged. Phrases like "the Christ-filled life," "the blood of the Lamb," "the water of life," must not be used with the comforting assurance that the hearers know all about them. "Glowing and creative phrases . . . have been reduced to symbols."

Another dictum which should lead to a great improvement in preaching is quoted from Dr. Coffin's manual *What to Preach*. It is to the effect that the preacher ought deliberately to change his style and choice of subject and avoid getting into the groove which is so fatal to the middle-aged. A range of approaches—expository, evangelical, doctrinal, ethical, apologetic, social—is suggested, each demanding separate consideration and as far as possible a different method of delivery. It was said of Sir Henry Irving that whatever character he impersonated it was Irving all the time, and the same is true of many of the greatest preachers. We know in advance what message they will emphasize and how they will develop it, and while this may be tolerable and even welcome from

masters of their art, the average practitioner should make a resolute effort to break away from the habit.

Dr. Atkins is unfair to the leaders of the Oxford Movement, who, he strangely declares, were "indifferent to the grave social and economic wrongs of their time," but he pays generous tribute to their successors in the Anglo-Catholic movement. The books of preachers referred to in his pages are mainly American, as is the background of his survey. It is, *e.g.*, scarcely true of this country to lament the lack of education among preachers and ministers.

The sermons collected by Dr. Thurneysen in the second volume before us illustrate nearly all the faults which Dr. Atkins has castigated! There is a fervent admiration for Martin Luther, whose utterances are quoted as if inspired, and a plentiful use of *clichés* of the type that would convey little to any but a devoutly evangelical congregation. The sermons combine brevity with dulness, and their only merit is the earnestness with which they proclaim their message. That message, in the singular American language of the translator, is to "proclaim a centrum of victorious life that . . . gives it a fulcral power."

M. DONOVAN.

BOOK NOTES

Miracles and Critics. By H. S. Box, Ph.D. Faith Press. 3s. A sound and readable reply to some of the attacks which have been made during the past two hundred years against the credibility of miracles, with special reference to those of the New Testament. Although considerable space is devoted to Hume's denial of the Miraculous, there is unfortunately no mention of the fact that the Scottish philosopher excluded the miracles of Christianity from his survey. The question has often been discussed (notably in Professor A. E. Taylor's Leslie Stephen Lecture on "David Hume and the Miraculous") whether he meant this exception to be taken seriously; the truth seems to be that for him faith and reason moved on parallel lines which did not converge. The same is true, as Dr. Box does point out, of the Theologians of Crisis today, but, of course, from a different standpoint; though they accept the miraculous they do not regard it as a subject for scientific thought.

The Best World Possible. By the Rev. A. Day. Allen and Unwin. 4s. 6d. Under a somewhat enigmatic title, the writer strives to face the problems of evil and pain in the world for the benefit of the "average man." We may think that Mr. Day would have done better to write his book in his own words, instead of relying on long quotations from well-known authors. But by its very sincerity the work will help him for whom it is intended to reach, with its writer, the conclusion that "God is Love."

J. H. M'C.